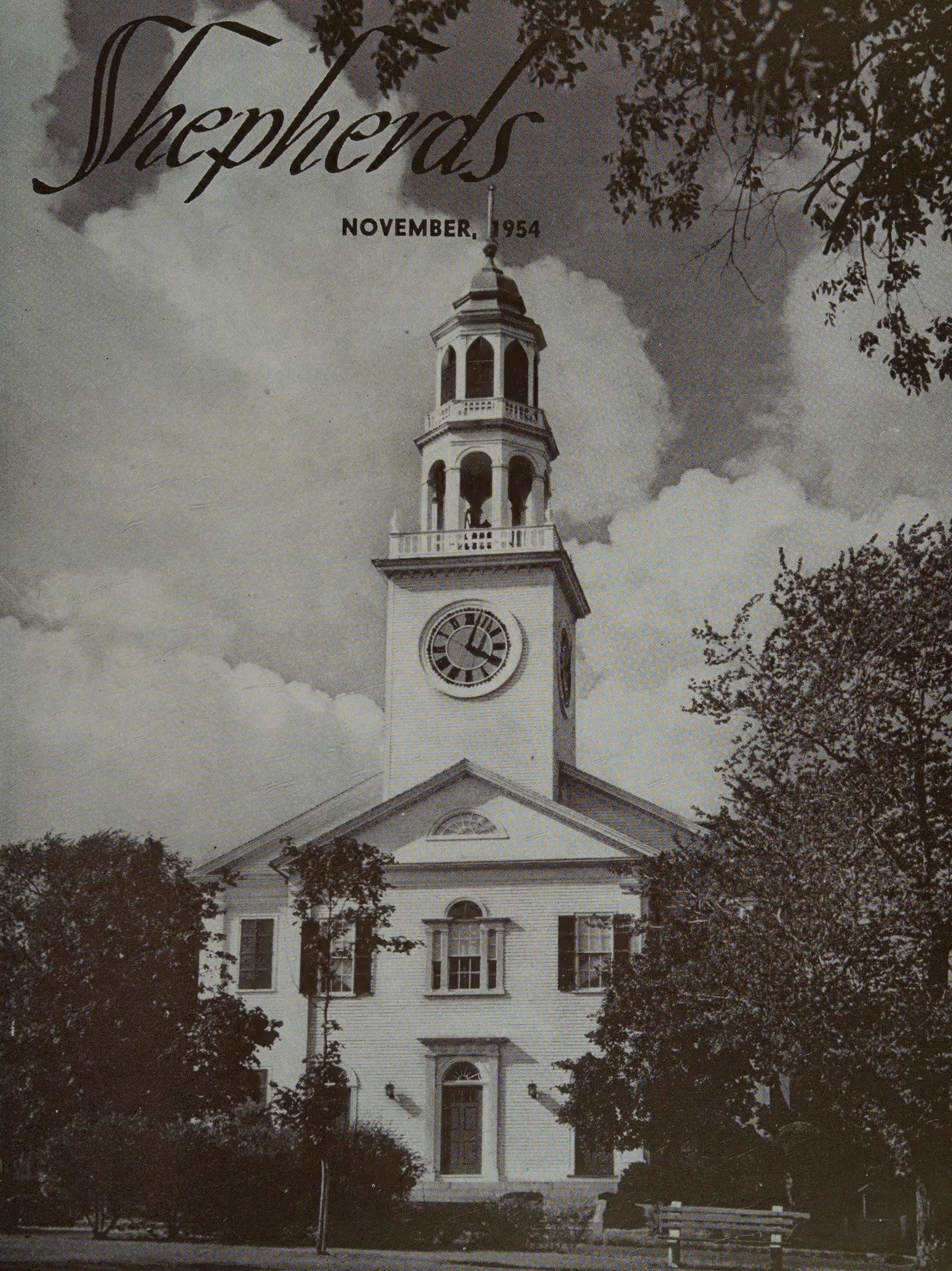
Shepherds

NOVEMBER, 1954



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Headquarters for Evangelistic Materials, 1908 Grand Ave., Nashville 5, Tenn.

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

November, 1954
Vol. 9—No. 2

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John Lewis Sandlin, *Editorial Associate*
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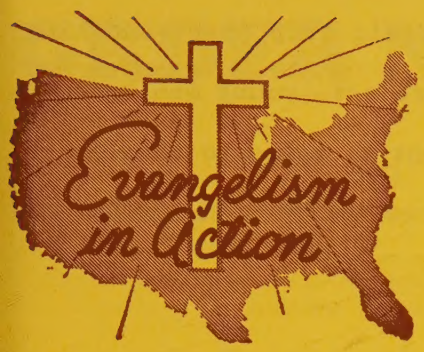
TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commission on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

Total circulation this issue, 70,000

Individuals may subscribe at the rate of $1.50 per year. Churches may furnish *Shepherds* to the members of their Commissions on Membership and Evangelism at the rate of $1.00 per person, for 10 or more persons.

Cover photo: Louis C. Williams



GOOD NEWS FLASHES ...FROM THE FIELD

Asbury Grove Camp Meeting, Hamilton, Massachusetts, observed its 96th anniversary August 22-29. Leaders for this year's meetings were: Rev. Willis P. Miller, Saugus, Massachusetts; Dr. Bernard C. Graves, professor, Hamline University, and Rev. Joseph T. Edwards, General Board of Evangelism. The future of the camp is brighter than ever as the leaders are now planning for next year.

Mission to Latin America. Seventeen ministers from 11 states and 14 Annual Conferences, under the leadership of Dr. G. Ernest Thomas, conducted 12 missions in eight countries between July 20 and August 22. Typical of the comments—"This Evangelistic Mission is the greatest single event in the history of the missionary movement in Costa Rica."

Statistical Report

Country	No. of schools of Evangelism	No. of Pastors Attending	No. of Churches Holding Services	No. of First Decisions	No. of Reconsecrations
Brazil	3	119	15	211	722
Uruguay	1	14	2		40
Argentina	2	37	4	41	144
Chile	2	55	10	51	212
Peru	1	11	4	59	130
Bolivia	1	9	3	53	96
Panama	1	9	3	43	61
Costa Rica	1	13	4	43	64
TOTALS	12	267	44	501	1469

Leroy H. Walker, 70-E Field Supervisor, reports following a field trip "spot-checking" the work of "The Seventy Evangelists"—amazing success of the project—young men extravagant in praise of program and expressions of appreciation for what it means to them and their ministry—sponsors unanimous in praise of 70-E and work they are accomplishing.

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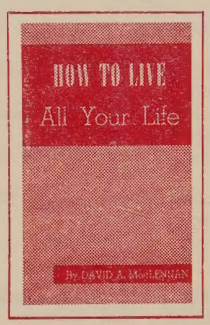
How to Live All Your Life

David A. MacLennan



The professor of preaching at Yale, David A. MacLennan, writes forcefully and simply on great themes *(Making God Real* in the Upper Room Problem series is an example). In this fascinating booklet the author addresses himself to those who are not living to the full, who are carrying heavy burdens. "Do you want to really live, not merely exist?" he asks. The answer, he says, has been an open secret for twenty centuries. God intends that we should live all our lives and the Master himself taught us that he who would find the way must lose himself for others. In conclusion he offers 6 "Rules of the Road" for us to follow if we would really live all our lives. *15 cents each. Ten for $1.00. One hundred or more 7 cents each.*

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Author of "*With God in Red China*"

Paul's letters from prison thrill every believer. John Bunyan, in prison, wrote Pilgrim's Progress and left his stamp on Christianity. Dr. Stockwell continues this great tradition. In a prison in Chungking, West China, he was lonely, helpless, even in danger. But he discovered the resources of his faith and he experienced the sustaining strength of the everlasting arms. From that prison he wrote these 31 meditations. When the pages were confiscated he had the ideas jotted down on the margins of his New Testament which he was allowed to keep. Finally free he wrote again, essentially as he had written in his prison cell.

This book is a continuing witness of a great Christian. It has the simplicity and earnestness born of desperate need. These meditations will lift the spirit of the reader, strengthen the faith. Many will be moved to renew their own commitment to Christ. This is a book you will use! *35 cents per copy. Three copies $1.00. Twelve for $3.50.*

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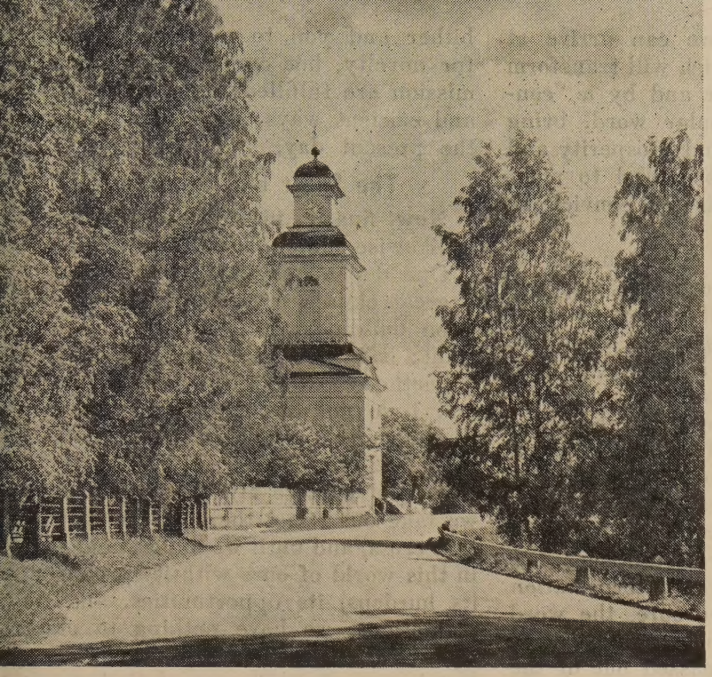


THE *Protestant* SPIRIT

by Bishop Fred P. Corson

SOME YEARS ago, in a small village in Russia, it was observed that when the natives passed a certain spot in the town where there was a blank wall, every one of them bowed and crossed himself. No one in that village seemed to know why that particular and peculiar habit existed, but everybody observed the custom. Year after year, and generation after generation, people passing that blank spot in the wall bowed and crossed themselves, until in renovating the estate the outward covering of that old wall was scraped off and it was discovered that underneath that spot was a picture of the Virgin Mary.

Here was a community where the force of habit and a vague sense of possible significance preserved a custom for which no reason could be given. This is somewhat the situation with regard to the present generation of Protestants.

A Present Danger

We are rearing in this world a generation of Protestants who are carrying out the forms and the customs of our faith without having any direct and convincing knowledge of what it is all about. There is no one who deals with Protestants, as those of us who are in positions either of educational or of church leadership do, but realizes that today, time after time, we are put at a disadvantage because we have not taught our children the fundamental principles of our faith.

Now, one of the dangers of our Protestantism today is the fact that so many people who are a part of our great Protestant brotherhood think that, fundamentally, there is no difference between our faith and the other faiths of the world. That has been responsible for the development of a false philosophy of religion in life; and behind that false philosophy of religion in life there has gone a kind of wavering in Protestant loyalty, a demolition of missionary spirit, and a wave of indifference towards evangelism which has had its effect upon every phase of church life. Moreover, it has brought us sadness and disappointment as we have endeavored to carry out the mission of the Founder of our great Christian faith who made it imperative that we should teach this gospel to all people and lead them to the feet of our Master.

It is appropriate, therefore, and very important that we should give thought and consideration to the fundamental tenets of our doctrine and to the reason for the faith that is within us.

Spirit of Unity

There are five distinctive emphases in the spirit of Protestantism. The first of them is *the spirit of unity*. This doctrine has been very greatly maligned in the past few years. You will find people who will be much surprised if you point out to them that the Spirit of Protestantism is a spirit of unity. There is diversity in our Protestantism, to be sure, but we have demonstrated to the world that there can be diversity in form while there is unity in spirit.

We cannot have the right of private judgment (exercised as it must be exercised in the selection of our form of worship, in the attitudes that we take towards our service in the world for Christ, and in the discussions that we make) if we attempt to put all Protestants into one mold and make them conform to one way of worship, to one expression of that way, and to one final doctrine about that way. Our diversity must be interpreted in terms of individuality, and there is nothing incompatible between individuality and unity.

Paul, in his letter to the Romans, pointed out that there are many members in the body and every member has its distinct service and way in which to express itself, but that they are all one. Just so, the Church must have many members, many evidences of its expression in the life that it lives, but essentially the Church must be one in Christ.

The great sin of Protestantism today is not in diversity. We would lose tremendously if we took a monopolistic attitude toward our Protestantism and tried to bring all Protestants into one form and one mold. The great sin of Protestantism today is the exclusiveness which crops up here and there and separates us and makes it impossible for us to cooperate.

Yes, there is a spirit of unity, a unity in the body of Christ, a unity in our objective, which is a very precious thing in Protestantism, and this unity is most effectively advanced by the attitudes and forms of diversity which have sprung up in the expression of our faith and in the accomplishment of its objective.

Spirit of Freedom

The second element in the spirit of Protestantism is *the spirit of freedom.*

If there were no other incentive to be Protestants in this day, certainly the incentive to promote a movement which guarantees essential freedom in the world is worth while for everyone who seeks the betterment of mankind and the advancement of the world. A great deal is being said today about freedom —about political freedom, social freedom, and religious freedom—and we must pause in discussing this matter in order to understand what we mean by the term "freedom."

The Communists will tell you that there is religious freedom in the communistic countries, but when you come to examine what *they* mean by freedom and by democracy, and put it beside what *you* mean by freedom and by democracy, you will find that there is a vast difference in meaning, such a difference that you cannot recognize the freedom that they are talking about, even though they use the same terms that you use. To be sure, in certain sections of the world where totalitarian government rules there is a kind of freedom in religion. It is freedom to exist, but such freedom is not enough for religion. What we must have is what Protestantism fought for. What it has kept alive in this world is not alone the freedom to exist but the freedom to be active and freedom to achieve; the freedom to express our religion as we believe God has put it in our hearts to express it; the freedom that sends us forth to testify and to witness to our faith, regardless of what may be the common and accepted form either of religion or social or political life in the community; the freedom of our mind to think what we believe is right to think, and to have no shackles of doctrine or form that force us into a kind of mold in thinking and prevent us from expressing within ourselves the faith that we believe to be right.

Protestantism has a responsibility to the world at this point. It is a responsibility not alone to make it possible for those who think as we do to express themselves, but it is also a responsibility to make it possible for people who in sincerity, even though they differ from us, have the same opportunity to express themselves.

The Spirit of Intensity

In the third place, there is in Protestantism *a spirit of intensity.*

The time has come when we can no longer sit on the sidelines of life and take a doctrinaire and dilletanté attitude towards these great fundamental truths of life that have to do with a man's spirit. We are cursed today by a popular belief that by some kind of academic argument we can arrive at sacred conclusions which will transform life and make it over and by a "concept," to use a popular word, bring peace and good will and prosperity and well-being to this world and to mankind. We need to stir the convictions of men.

Mr. Gladstone was asked on one occasion, looking back over his long period in dealing with the public, that if he could have just one wish about the public, what would it be? And Mr. Gladstone, without hesitating, said this: "If I could have one wish about the public, just one wish for them, it would be this—that men's beliefs should become their convictions."

That is the real meaning of the word "Protestantism." Protestantism has suffered by a too narrow interpretation of its meaning. To be sure, the word "to protest" means to be against some things, but we have passed out of the period when this Protestant Church of ours can exist wholly by being against things. There are a lot of things in this world that we ought to be against, and pray God that we will be more against them in the years to come than we have in the years immediately past, but the words "Protestant" and "protest" mean "to be *for,* to speak *for,* to witness *for,* to stand *for,*" as well as to stand against. The time has come when we, in a constructive and forward way, need to present our faith regarding the things in this life and in the life to come, the things for which we stand.

The Spirit of Efficiency

In Protestantism there is likewise *the spirit of efficiency.* I do not admit for one minute that this great Protestant Church of ours, though it is doing its work in many denominations and in many ways, is an inefficient organization.

The reason that Protestantism is effective is because it has always sought first to understand what is needed, and then how to meet that need. Protestants are not bound to the past, nor are they victims of novelty. There is a kind of pragmatism about Protestantism that looks out on the world and sees what needs to be done, and then, with what it has, goes out to meet that need in the practical and most effective way.

> To serve the present age,
> Our calling to fulfill;
> O let all our powers engage
> To do the Master's will!

Charles Wesley was speaking to this day when he uttered those words, and we gather up the spirit of Protestantism when we understand that our ministry is not tied to a dead past. Our ministry is not dependent upon the jumping hither and yon to meet the appetite for novelty, but our ministry and our mission are fulfilled when, in practical and efficient ways, we go out to serve the present day.

The Spirit of Dependency

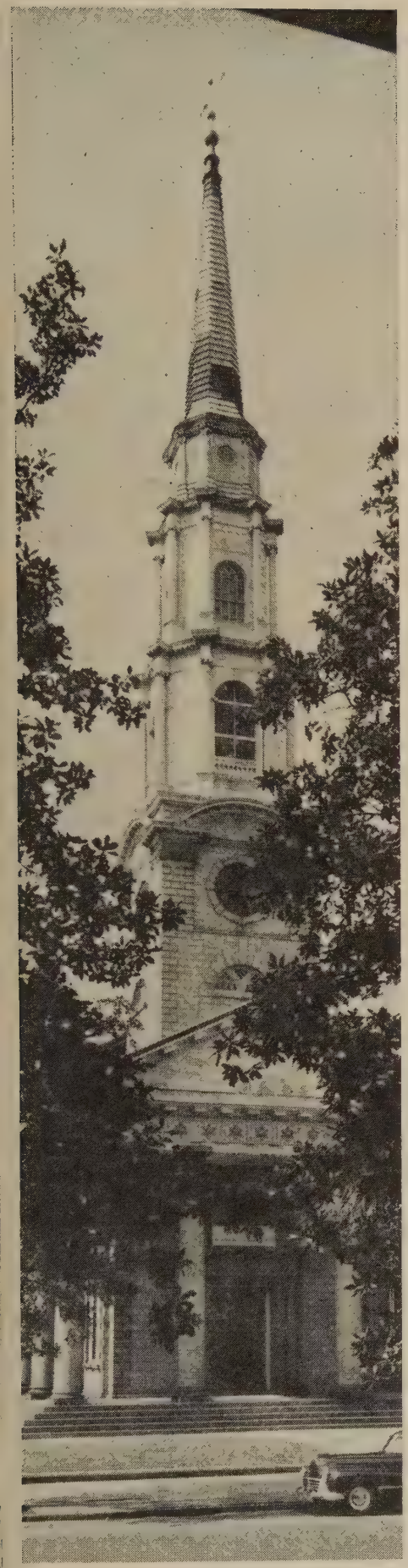
Now, finally, in Protestantism there is likewise *the spirit of dependency.*

Our dependency today is not upon a great church organization; it is not upon buildings; it is not upon equipment; it is not upon the maintenance of methods. All of these are important, and I do not discount them. But our dependency is first and fundamentally upon God, and until we bring this great church of ours to His cross, and until we take our stand there at the foot of that cross, and until we understand that in this world of ours with its problems, its burdens, its opportunities, and its obligations, we have nothing to cling to save the cross, we will not rise up to take our place as men of God, to do His will and to bring the kingdoms of this world to the feet of our Lord.

When Martin Luther received the pope's legate, at that time when he was withdrawing from the church and when it looked as if the Roman Catholic church would lose all Germany, the pope's legate assumed an attitude by which he thought he would overcome little Martin Luther. With disdain in his voice, he looked at Martin Luther and said, "Martin Luther, who are you, and what do you have behind you and your movement? There is more power in the pope's little finger than you can muster in yourself or with all the German princes, and all the people who are now saying that they stand behind you in your movement. . . . Martin Luther, remember this, that before long the German princes, all of them, will forsake you and flee, and you will be left alone to fight the Roman church, and in that hour, Martin Luther, where will you be?" Martin Luther brought himself up and looked into the face of the pope's legate, and said, "Sir, then as now, I will be in the hands of Almighty God."

Let us pray that this Church of ours, confronted as it may be with persecution, and with an indifference which sometimes is worse than persecution, and with tasks greater than our human strength, will take courage in the fact that then as now we can rest in the hands of Almighty God, and abiding in His strength, we can go out to achieve in this world the mission for which He has brought us to this hour.

(Adapted from the Tidings book, *The Evangelistic Message of Protestantism,* by Eight Methodist Bishops)



Plain Facts About PROTESTANTISM

by T. Otto Nall

Editor, *The Christian Advocate*

THE NAME "Protestant" started out as a nickname applied to those who protested against certain decisions of a sixteenth-century council, and the word has never risen above that status for those who insist that Protestantism is nothing more than anti-Catholicism. But most Protestants see farther and deeper. They are not content to deny what someone else believes; they have strong, well-founded beliefs of their own.

What are the principles for which Protestants are willing to struggle and sacrifice, live and die?

The Priesthood of All Believers

First of all there is the belief in what, for want of a better term, has been called the "priesthood of all believers." In the simplest, plainest words, this means that every man is his own priest, with direct access to God. As a son of the Heavenly Father, a man has all the rights and privileges of sonship. He needs no one to intercede for him, or to plead for him. He may come to God at any time and at any place, entirely on his own.

This is another way of saying that no hand-me-down doctrine, no second-hand or borrowed faith is good enough for any one of us. Our need for God's care, for His pardoning and enabling grace (which simply means His care and kindness beyond anything we deserve or merit), for His guidance into truth leads us into the arms of God Himself. There can be no interference, and no intermediary can be permitted to stand in the way.

Such an idea makes a profound difference between Roman Catholic and Protestant notions of the Church. The Catholic thinks of Christianity as an institution, legally and formally founded, with authority vested in priests of various orders, and with that authority absolute in control of doctrine, conduct, and even the means of salvation, through the sacraments. The Protestant holds that Christianity is a movement of the Holy Spirit, as Jesus Himself promised it would be, rather than the development of any particular organization. In Catholicism there is an effort to create good church members; in Protestantism the emphasis is on spiritually creative personalities, with God's children sharing in many of His creative tasks.

There is more to this idea of the "priesthood of all believers," and some Protestants miss it. Martin Luther was not saying merely, "I am my own priest," but also, "I am my neighbor's priest." The idea of priesthood is an involved idea, but there is considerable point in the definition of "priest" as "one who goes into battle for another." Believing that Christianity is intended not only to save individuals, but also to save social, political and economic orders, Protestants insist on interdependence with man as well as dependence on God.

Justification by Faith

Protestants also believe in what Luther, and others, called "justification by faith." Painfully and laboriously climbing the sacred stairs in Rome, he repeated the words of the prophet Habakkuk, cited so many times by Paul, "The just shall live by faith." The Reformer came down the steps steadily, confidently, and with new purpose. He found confidence in God, and the Ref-

ormation saw the rediscovery of the New Testament doctrine of justification.

Being justified really means being on good terms with God. Paul taught that those who heard and received the message found that it produced in them faith, so that they were able to trust God and receive His grace, or His loving concern and His saving power, far beyond anything expected or deserved. So Paul said, "By grace have you been saved through faith." And he insisted that all this comes from a personal experience of fellowship with God.

Obviously, no authoritarian Church, with its traditions and ceremonies and sacraments, can do this for a person. With God, he must work out his own salvation. The examples of prophets, priests, and sages may help, but they will not suffice. The reasoning of the mind and the prompting of conscience are valuable, but not nearly enough. Paul spoke of being "justified in Christ" and thus he linked together faith, grace, and God's own living and saving Son.

The Primacy of the Scriptures

Protestants maintain that the Scriptures have first place in all devotional literature, and that they are sufficient, when interpreted by the light of faith, to solve the problems, social as well as personal, of this day or any other. The Bible is a laboratory guide for life, whether private or public.

Of course, Roman Catholics believe in the Bible. The difference between them and Protestants is at the point of the Protestant conviction that the Book in itself is sufficient, with no light beyond God's grace and the enlightened conscience of the earnest searcher after biblical truth, which is all-pervading and eternal truth.

Protestants believe that the rule of the scriptures may become the rule of faith. They do not admit the Roman Catholic claim that the Bible is to be read and followed only in the light of ancient tradition and by divinely constituted teachers. Protestants are not willing to substitute the fallible word of a man, or group of men (even a Church Council) for the inspired Word of God.

For the Protestant, religious freedom means the right and duty of the individual believer to find God and to worship Him according to the dictates of conscience. This applies to modes of worship. It concerns the practices, founded on traditions and differences of culture, that have often divided Protestants (and Catholics, too, if the facts were generally known).

Fundamentally, the Roman Catholic Church refuses to accept religious freedom, which goes far beyond anything to be described by the word "tolerance," because such an idea is repugnant to the notion of a unified and authoritarian Church, to which all Christians are expected to give loyalty and obedience.

Insistence on religious freedom has long been a belief of Protestantism, despite the growing pains of the movement, as evidenced by John Calvin's strict limits on free inquiry and individual action. Protestants have had to learn the disciplines of freedom, the values of diversity in unity, but Catholics have never learned this, as is evident from the treatment of Protestants in countries where Roman Catholicism is dominant.

Protestants believe in the idea of the Christian vocation, with no hard-and-fast demarcation between the sacred and the secular. Thomas Aquinas, on whose stern teachings present-day Catholic practice is largely founded, divided life between man's temporal and spiritual selves. Through the centuries Roman Catholics have tried to divide life into compartments, calling some sacred and some secular. Protestants recognize that this cannot be done: the sacred must dominate the secular and transform it until all of life is lived as the gift of God.

Sacred Calling

Needless to add, many Protestants, in their attitudes toward their jobs in the world of work, have not caught up to this idea of the sacred calling of every man, but it is essentially the priesthood of all believers. Protestants have made priests of all Christians, with exacting responsibilities for becoming stewards of all of life.

(This article is available from TIDINGS in tract form at $2.00 per 100.)

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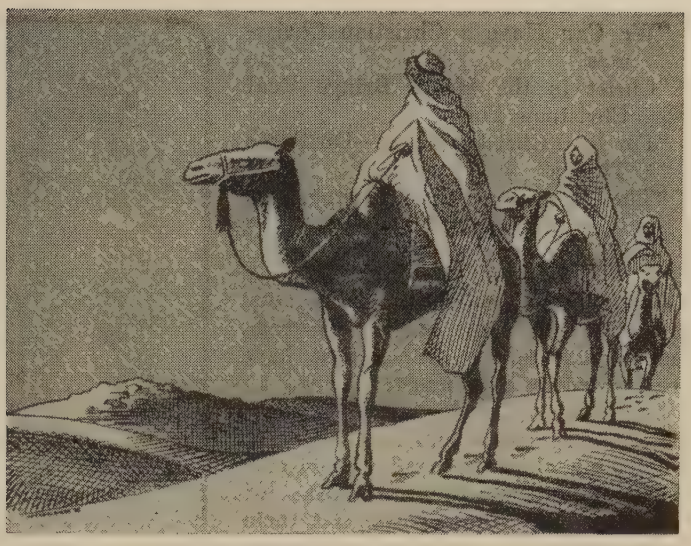

by Tom P. Carriger
Wytheville, Virginia

Someone has defined a vacation as two weeks on the sands paid for by eleven months on the rocks! For many thousands of Americans Christmas is like that. Christmas debts are piled up and are a burden for months. People who let themselves in for this kind of experience year after year are getting "burned" with Christmas, and no wonder!

A small boy was asked, "Jimmie, what are you going to give your little brother for Christmas?" Came the quick reply, "I dunnon. Last year I gave him measles." To a vast and growing number of people, Christmas is like a plague, considerably worse than measles, that one is bound to catch once a year.

Problems of Season

And what does Christmas mean to the merchants of our country? A young merchant who was a church member said to me, "You know, Tom, after Christmas I always say, 'Well, thank the Lord, that's over!'" This same ambitious, pleasant, young businessman told me that about a third of his total annual sales were made in the Christmas season.

This man represents multiplied thousands of Americans for whom Christmas is "strain-for-gain," a sort of economic marathon race that has to be run every year. The song the angels sang over Bethlehem is drowned out by the steady clang of cash registers. The long, deep thoughts we should think in these holy days are crowded out by the rush and exhausting shopping of the Christmas holidays!

Whose fault is it that Santa Claus eclipses the Christ Child on His own birthday? We mustn't blame the merchants too much, nor even the profit-hunger of big business. Who does the abnormal buying? Who gets the bunions, the corns, and the debt jitters in each year's Christmas rush? We Christians have let all this happen by default.

Darkness can never overcome light unless the light grows dim. We Christians, whom Christ calls "the light of the world," must lead our culture, our churches, our civilization toward a discovery of the true glory of Christmas. Like the wisemen of old, we have a long way to go.

What Can We Do?

What can we do? A thorough inner re-commitment of our own lives to Christ is, of course, first. The whole Christian world is lacking at this point. There seems to be much more attention given to spiritual preparation for Easter than for Christmas. Special Lenten book lists and special Lenten daily devotional booklets, like "The Sanctuary," are commonplace. Where is their Christmas counterpart? Why not a devotional booklet for the month of December especially beamed to prepare the heart to see the Light the shepherds saw?

Because this has been a particular interest of mine, I would like to make some suggestions as to what we can do to redeem Christmas in terms of church and community planning. The suggestions which follow have been tried out and found helpful.

In terms of the entire community:

(1) The community ministerial association can prepare "an open letter," or resolution, for the newspapers and radio. This should be issued near the first of December as an appeal for a Christian Christmas.

(2) The ministerial association of your section can work out a noon-hour series of special down-town services, using one of the theaters. This series should be given plenty of publicity. For the series we conducted we selected as the general theme, "Christ Is the Answer." Ten ministers presented ten phases of this challenging and hope-filled theme:

Christ Is the Answer for
- Your Tensions and Fears
- Your Sorrows
- Your Sins
- Your Home Problems
- Your Feeling of Futility
- Your Loneliness
- Your Prejudices
- Your Dread of Death
- Your Battle with Selfishness

Christ Is the Only Saviour

(3) The community ministerial association, through a committee, can prepare a "Christmas Family Worship Service." Each minister can see to it that this is distributed by mail to his people. The cost can be shared as part of each local church's Christmas gift to Christ. This should be a simple service with indicated participation for several members of the family.

(4) One minister, or several ministers taking turns, can write a series of newspaper articles on the theme, "Christmas for Christ!" I believe most newspaper editors would give space to such a series in the month of December. In my weekly local newspaper column I wrote as follows:

"We Can Have a Christian Christmas"
"Christ in the Heart Brings Real Christmas Fun"
"For Real Christmas Fun—Do These Things"
"The Meaning of Christmas—A Christmas Story"

A Local Church Program

Now, moving out of the community area into the local church program, here are some suggestions that have been tested by experience:

(1) **Have a Christmas Book Display:** Make arrangements with The Methodist Publishing House to send you on consignment quite a number of books for children, youth, and adults. Get them on prominent display the first Sunday in December. Have a very responsible committee in charge. Select the books with care.

(2) **Make a recording of your choir's Christmas music** and take it to your shut-ins, along with a copy of "The Upper Room" and some small potted plant. In doing this, I find it helpful to take along a college student home for the Christmas holidays. If you have many shut-ins you can play only about ten minutes of the "tape" in each home. Organize your calls carefully.

(3) In addition to Christmas music, **put on a simple but effective Christmas pageant.** For years we have used "Little Jesus of the Mountain," written by Batrice M. Folger in the December, 1944, issue of the *International Journal of Religious Education.* This pageant has the great merit of requiring only one or two rehearsals. Needless to say, this is important because of the so prevalent unholy rush of the season.

(4) Of course, there should always be **a special Christmas offering,** if possible, for some cause outside your church. This should be over and above World Service.

(5) Give **11:00 A.M. services** of the month of December to a series of sermons on the theme, "Christmas for Christ!"

(6) **Plan early with the local Commission on Education to ease Santa Claus out of your church's Christmas observances.**

SHEPHERDS *recommends that pastors and Commissions on Membership and Evangelism make the Advent season a time for winning persons to Christ. This is an ideal season for Visitation Evangelism since people are already thinking more seriously of the Saviour and are thus more receptive to His claims.*

For a Christian Christmas

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TIDINGS

1908 Grand Avenue **Nashville 5, Tennessee**

A New Evangelistic Program to

Make Christmas Christian

All over America Christians are becoming increasingly concerned over the misuse of Christmas. Materialism and secularism have too often characterized observances of this holy season. To restore the proper spiritual emphasis to Advent, churchmen throughout the land are stressing a great new Crusade to exalt Christ in the celebration of His birthday. Using the theme, "Christmas for Christ!" this Crusade has the following objectives:

I. Home and Family

a) Use Christian Christmas greeting cards

b) Christian Christmas giving:
—Give gifts and not exchange presents
—Non-alcoholic gifts
—Gifts for those who cannot return them

c) Hold Christian family celebrations at Christmas
—Use Upper Room devotions for the day
—Non-alcoholic

d) Include a Christian benevolent cause in your gift list

e) Attend Christmas worship services

II. Local Church

a) Have a visitation evangelism program during the Advent season

b) Receive new members on Christmas Sunday

c) Promote the use of Christian Christmas greeting cards

d) Play Christmas carols on amplifying system

e) Have a Nativity scene on the church lawn

f) Prepare a window display in a store

g) Secure promotion materials from TIDINGS: Billboards, bulletin board posters, window cards, tracts, letterheads, etc.

h) Noon day services during Christmas week

i) Put spot on TV and platter of spots on radio stations

j) Christmas drama

k) Plan a special benevolent cause or advance special for a "white gift" service

III. Community—Churches, service clubs, schools, ministerial associations

a) Hold Christ's birthday parade—floats by churches

b) Use billboards—window displays in harmony with Christ's birthday

c) Use movie trailers—TV spots—radio platter

d) Have living Nativity scene

e) Ask local radio and TV stations to refrain from advertising alcoholic beverages during Christmas

f) Ask groups of businessmen to discourage the use of alcoholic beverages in office Christmas parties.

g) Enlist stores and clubs in using Christian art at Christmas

h) Ask local newspapers to carry editorials and articles on "Keep Christ in Christmas."

I, Too, Am a Catholic

by Bishop G. Bromley Oxnam

A discussion of the universal nature of the church

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Heroic Finland

by J. Manning Potts

Above map shows the strategic position of Finland.

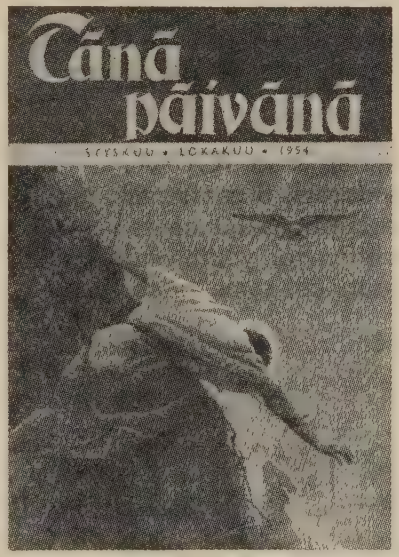
WHEN one is looking forward to the privilege of visiting several countries, he thinks of a visit to Finland as being a little different from the others. Here is a land that has been placed in an unenviable geographic position. Because of this it has been involved in wars or has been subordinate to other nations for a large part of its history. Turku (Finnish) or Abo (Swedish), the oldest city, dates to 1198. A large part of this town is Swedish speaking, hence the two names. Up to 1809 Finland was part of Sweden. Then Russia fought Sweden and took Finland and held it until 1917. In 1917 it became autonomous. Since then, it has had a stormy time maintaining its independence, but there it is today.

What kind of country is Finland? It has 130,000 square miles of territory; considerably larger than the United Kingdom or Italy. In comparison, Sweden has 173,000 square miles, Norway 150,000 square miles, and little Denmark only 17,000 square miles. But one-third of Finland lies north of the Arctic Circle, as do large parts of Sweden and Norway. Finland's land is one-third forest, and thereby hangs a tale. Its economy is described as "a national enocomy based on wood." But that economy in these post-war years has been paying off. It can go on and on if Finland continues a constructive policy of reforestation.

What kind of population does Finland have? There are 4.1 millions of people. Helsinki, the largest city and a great one, has one-tenth of the population of the country. However, 67% of Finland's population is rural.

Finland has had its national problems. The chief problem has been to keep its people at home. From 1893 to 1914 over 250,000 of its population emigrated, largely to America. In the 1940's more than 22,000 emigrated. This makes for a basic economic and population problem.

What kind of economy has Finland? One might think that the people would be Communistic. However, in the recent national election only one-tenth of the people voted Communistic. There were no gains in the influence of the party. Finland has been consistantly independent of both Russia and the Western powers since World War II. Its economy is based on private ownership and free enterprise. This is not to say that there are the same interpretations of these concepts in Finland as in the United States. There is quite a degree of socialism in Denmark, Norway, and Sweden. But the socialism is not Communistic. Finland has a monopoly on the postal and telegraph services. The control of alcoholic beverages is a state monopoly. The railways are state owned, and the forests are 31 per cent state owned. Medical care and health services are tied into the welfare program of the state, more so than in the United States. One looks at the hospital facilities of these northern European countries with great admiration. They give the appearance of being the best in the world.



Cover of the first edition of *The Upper Room* in Finnish.

But what about Finland and war? In World War II Finland lost 85,000 and had 50,000 invalided. Finland lost more than 12 per cent of her land, 434 industrial enterprises, or 11 per cent of her industry. Russia took over its finest section. This portion of Finland taken over by Russia has been called the longest tunnel in the world. When one goes from Abo to Helsinki he travels through this tunnel. It is not really a tunnel. When you get up to the Russian border, the train stops and the Russians take over. They put another locomotive on the train and raise the shutters so that it is impossible to see outside. For miles you ride in the dark except for the lights in the train. When you come to the end of the Russian territory they put the Finnish locomotive on and the Russian crew goes off.

This experience with the tunnel brings out the whole story of the repara-

tions. After World War II Russians not only took over the territory, but Russia required war payments which have amounted to $900,000,000 at the current rate of exchange. This had to be paid off by the end of 1952.

Five hundred thousand people lived in this part of Finland, and these evacuees had to be placed in other parts of the country. The reparations requirements seemed utterly impossible, but the Finns were given an extension from six to eight years, and they not only paid every penny of the Russian demands but even more, with the added interest. The Finns found a way to relocate the evacuees, and Finnish economy has been going up all the time. It is an outstanding achievement.

More than this, Finland has maintained independence, "tenacious adherence to the ways of democracy preserved self-government and freedom despite Soviet pressures and demonstrated the strength that resides even in a small nation determined to remain its own master." (See "Finland Stands Guard," by John H. Wuorinen, *Foreign Affairs*, July, 1954.)

When Dr. Galloway and I visited Turku to demonstrate a Visitation Evangelism Mission, we were met, as usual, by the reporters. There were six of them. Several had come more than 100 miles from Helsinki to interview us. One of the women asked, "How do you expect to get into the homes of the people?" She indicated that visiting in the homes was an unheard of thing in Finland. She said, "You know that a man's home is his castle and you do not invade a castle." Well, we did. We found that about the same number of people were at home as in Denmark, Norway, and Sweden. We found that about the same number of people were out of the church, that is, they never attend and are not interested. This group constitutes more than 70 per cent for each country. However, we found that the same number of people were interested and there is a great evangelistic opportunity in Finland.

We preached in two churches in Turku, or Abo. When one of us preached in the Swedish church the other preached in the Finnish church and vice versa. The people were most interested and responsive. At first the preachers met apart from the institute. When we came to the end, the preachers met together, and whenever either of us was speaking we were flanked on one side by a Swedish interpreter and on the other side by a Finnish interpreter.

THE UPPER ROOM provided a special edition for the Finnish mission. The visitors gave copies away as they visited from house to house. When the mission was coming to an end, the brethren asked for a regular edition. We considered it and decided to launch a Finnish edition. When we had concluded the arguments, the group raised the question as to what would be the number of this edition. The editor replied that probably it would be the twenty-seventh edition, as he had already begun talks with the Slavic mission in Stockholm for a Russian edition. He indicated that the Russian would perhaps be the twenty-sixth edition. "Oh, no," they said, "the Finnish edition will be the twenty-sixth and the Russian the twenty-seventh. We already have one printed." Therefore, the Finnish edition is the twenty-sixth edition of THE UPPER ROOM.

This great little land, with its Sibellius tradition, is one of the heroic nations of the world and THE UPPER ROOM is proud to count its people among its numbers.

To catch the real meaning of Christmas, millions of families the world over will prepare, for weeks before, through the daily meditations, prayers and Scripture readings in The Upper Room.

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The Upper Room

The world's most widely used devotional guide

1908 GRAND AVENUE NASHVILLE, TENN.

THE 1955 CHURCH ATTENDANCE CRUSADE

THE General Board of Evangelism is proposing a great 1955 Church Attendance Crusade that shall be nation-wide and all-inclusive. It is well that we should ask why church attendance should be promoted and what we hope to accomplish by a crusade.

The first evidence of vital life is growth. Regular church attendance creates in the church a climate favorable to spiritual growth. Spiritual food is not usually taken in without continuous exposure to it. One of the supreme joys of a pastor is experienced in seeing both individuals and families grow and develop in the life of the spirit as they attend church with regularity.

Unquestionably the habit of regular church attendance creates in the community a tide that is running with the interests of God. One could scarcely exaggerate in expressing the importance of this fact.

Testimony of Millions

That public worship fills a need in the average life is the testimony of millions of people the world around. In this frightened atomic age there is no need more evident than that of achieving a sense of belonging. The surest basis for achieving this is through meeting one's fellows in the presence of God and uniting with one's fellows in attempting to fulfill the will of God.

Granting, then, that regular church attendance is a thing to be desired, what can we expect to accomplish through another Crusade for Church Attendance?

We first hope to lead the persons not now attending to pledge themselves to do so for the period from January 1 to Easter. It is hoped that, in fulfilling this pledge, they will form a habit of church attendance which will carry over and continue beyond the period of the pledge.

It is expected that persons, both young and old, who are not now related to the church will begin the Christian life and will enjoy the satisfactions of regular church attendance.

Such a Crusade has as its objective the training of the church members in Christian stewardship and tithing. It is a well-known fact that no crusade for tithing, and no extreme of diligence in promoting the every-member canvass, and no extreme of planning a budget can compare in effectiveness with thronging the sanctuary with worshipers. If the people attend and learn the joy of fellowship in God's House, they will want to contribute to His enterprises.

Another thing we hope to accomplish by means of another Crusade in church attendance is the training of the people in the high and holy art of worship. No surer way has ever been discovered to grow in grace and into Godlikeness than to participate regularly in worship and learn better and more satisfying methods of worship.

Christian Witnessing

The St. Louis Conference of The Methodist Church has recognized that a Church Attendance Crusade should be tied in with a regular program of Christian witnessing. Accordingly, this Conference is planning to operate the program known as "Four Nights for God" along with its Church Attendance Crusade. It will not only put forth a heroic effort to increase church attendance, but will seek to create a deep concern upon the part of those attending for those still outside the fellowship. Individuals will be brought into prayer groups and will develop prayer lists. Then selected laymen will be trained in home visitation evangelism and will seek to bring thousands of persons into the fellowship.

A further objective of the Church Attendance Crusade is to lead all who attend to a daily practice of Christian living. Such a movement will thus gear in naturally with the "Crusade for World Order." No better soil for the germination of worthy attitudes and actions has yet been found than that provided by filled churches.

A Church Attendance Crusade may well serve to lift up the importance of vital preaching and may serve materially to improve the quality of that preaching. It is a poor minis-

ter, indeed, who fails to respond to a sanctuary filled with expectant worshipers.

The Church Attendance Crusade may well serve to strengthen and vitalize the organizations of the church. If people are led to form habits of regular church attendance, we will be remiss if we do not invite them to widen their church contacts and experiences by participating in activities of the men's club, the Woman's Society of Christian Service, the Methodist Youth Fellowship, the choir, the Boy Scouts, or whatever organization serves their age or interests.

We thus see that the final objective of a Church Attendance Crusade is to make America—the world—more Christian by reaching more individuals and pervading them with the influence of Christian worship.

Outstanding Results

The experience last year indicates that a Church Attendance Crusade can and should accomplish many of these objectives. One District Superintendent reported that after each city-wide publicity effort in his metropolitan District his office was simply swamped by telephone calls from strangers asking the location of the nearest Methodist church in relationship to their home address. All over the country ministers are reporting that months after the special effort ended, attendance at church and at church school was still averaging thirty per cent more than on the corresponding Sundays the year before.

The universal testimony is that the churches which gained the most good from the Crusade were those which enthusiastically entered into the enterprise and really "worked" it. The only disappointments reported are among the churches where the minister or his people were half-hearted about the whole matter.

Again, as last year, the Crusade is to begin the first of January, 1955, and is to continue through Easter Sunday, April 10. Full particulars and all the literature and supplies needed for a successful promotion of this nation-wide movement may be secured by writing to The Nation-Wide Church Attendance Crusade, 1908 Grand Avenue, Nashville 5, Tennessee.

Spiritual Life Fellowship Plan

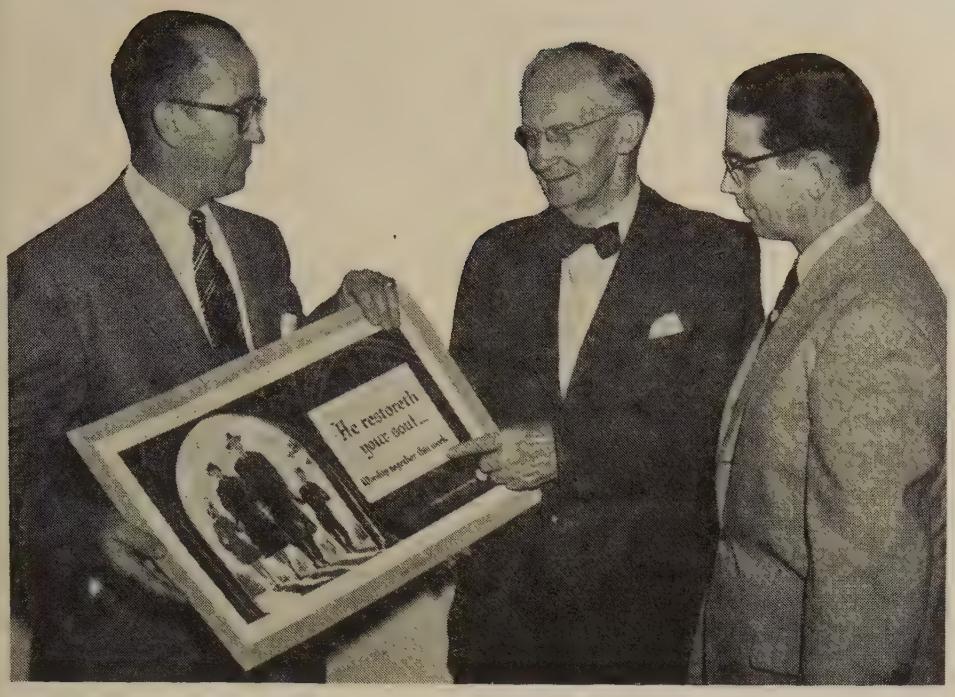
A *significant new Spiritual Life plan,* based on the successful experience of hundreds of churches, has been developed by the General Board of Evangelism. Under this plan, churches divide their members into "groups" or "zones" and appoint "group leaders" or "zone leaders" for continually contacting them in the interest of the church.

Developed along Spiritual Life lines, the plan—fully and rightly used—should revitalize the spiritual life of any church. By its members, constituents, prospects may be

- contacted personally and cared for by the church
- informed and encouraged concerning the church and the Christian life
- won to a more complete commitment to Christ
- led to a deeper Christian experience
- directed to a more devoted participation in church attendance, family devotions, Bible reading, and other "Holy Habits" of the Spiritual Life

All essential materials are available in the "Complete Fellowship Plan Packet" which contains a "Chairman's Folder" and a "Fellowship Leader's Kit" for every 20 resident members. For about 2c per member this "Complete Fellowship Plan Packet" contains enough materials for a year. If the Spiritual Life Covenant cards are used also, the total price will be about 3c per member.

The Fellowship Plan Packet is now available from TIDINGS. For the Packet, or for additional information concerning the Plan, write TIDINGS, Headquarters for Evangelistic Materials, 1908 Grand Avenue, Nashville 5, Tennessee.



Religion in American Life

by Karl Quimby
Secretary, Missionary Education and Cultivation
Methodist Board of Missions
Chairman, Religion in American Life

NIAGARA FALLS is receding. Scientists have measured the Falls and find that every year the flow of the water wears away a certain portion of the solid rock. The soft flow of the rushing water is making an impression even on the solid rock beneath Niagara Falls.

So it is with RELIGION IN AMERICAN LIFE, commonly known as RIAL. It is making a deep impression on the life of the nation. Its publicity is felt in every state in the nation; and hundreds of communities find, perhaps for the first time, that the tides and currents of public thought are running with the churches and not against them. The tides are in our favor, particularly during the RIAL month of November.

Universal Appeal

Because it is non-sectarian, interfaith, and interdenominational it carries a well-nigh universal appeal. It is planned to challenge everyone with a religious message, and all who have ever had any training in religion feel the urge for a fuller development of their spiritual life.

With continued publicity, now for the sixth year, RIAL has been able quietly to affect the religious climate of the nation. Anyone who observes the currents must be aware that here in America there is a rising consciousness of the place and importance of religion in our American way of life. Just now it is highly important to have every American citizen understand and appreciate the spiritual heritage which we all have as Americans. Hence RELIGION IN AMERICAN LIFE is making a deep contribution to the religious thinking of the nation and steadily shifting the mind-set of our people to a more interested and favorable attitude toward religion and its institution.

One of the most spectacular developments of RIAL came this last November in San Antonio, Texas. The entire city was carefully organized and an aggressive campaign launched. The results can hardly be measured but they are indicated from the following facts.

One hundred fifty women telephoned every residence listed in the 277-page telephone directory, urging attendance at worship services. Thirty thousand "table tents," carrying suitable graces for meals, were locally printed and distributed to all eating establishments. Fifteen hundred store windows carried display cards; 3,500 newsstands put up posters; 225 taxies placed slogan posters on the trunk racks where all could see them; and 100 giant billboards displayed the theme in commanding fashion.

It is little wonder that the entire city was impressed, and the idea of putting religion into the center of American life became table talk across the city.

Attendance Increased

The church and synagogue attendance was definitely augmented. In some cases the increase ranged from 6% to 286%. In one large downtown church there was an average attendance increase of over 30%. In addition, the idea of religion being one of the foundation stones of our American way of life found its way into the thinking of the people everywhere. The campaign paid big dividends.

This movement has recently been endorsed by the Council of Bishops, and they are urging leading laymen to give it personal and financial support. The slogan for this November will be a slight shift in a familiar verse: "HE

Photograph at top of page:
Robert W. Boggs (left) shows Karl Quimby and Earle B. Pleasant (right) the RIAL poster which will be seen across the country this year. Mr. Boggs, a Methodist, is Advertising Executive of the Union Carbide and Carbon Company and Volunteer Co-ordinator of the entire RIAL program. Mr. Quimby is Secretary of Missionary Education and Cultivation, Methodist Board of Missions, and Chairman of the Board of Directors of Religion in American Life. Dr. Pleasant is National Director of Religion in American Life.

Restoreth Your Soul—Worship Together This Week." The poster shows a family entering the church of their choice. It carries the idea that religion is vital for family life today.

Unusual Opportunities

Here, then, is an unusual opportunity for the local church. For the first time in years a movement that is nation-wide and able to reach almost every citizen in the Republic is pulling for the Church and the things it stands for. This national RIAL program offers substantial benefits for every local church and synagogue. But whether the program will produce full value or not depends on local action by *you, your* church, *your* synagogue, and *your* community in organizing a local supporting RIAL campaign. To that end consider the following ideas:

1. Alert your church and community to what RIAL really means and its possibilities.
2. Enlist your Commission on Membership and Evangelism, or Missions, or both, in an aggressive campaign, first, to reclaim the "inactive" members for Christ and His Church, and, second, to win the new people in every community to active participation in the work of the Kingdom.
3. Call this movement to the attention of laymen. The Bishops are urging that they take a more active interest, and here is an open door tailored to their taste and talents.
4. Take the initiative in organizing in your community an impressive RIAL campaign. Leading businessmen and denominational leaders are hoping that RIAL may prove far more influential in the future. They are backing it with funds and effort because they believe in it. If you and your church do not appreciate it, nor cooperate in it, why should they continue to back it? If it is not a tool to be used, of what value is it? Some of us are fearful that, through preoccupation or from indifference, this vast potential for religion may merely be taken for granted, and before we know it the leaders will be discouraged and the total value of this remarkable achievement will be in danger of being lost to the service of religion.

A Thousand Impressions

5. If you believe in this movement, send a contribution to enlarge and expand its influence. For every dollar invested there is a return of more than $50.00 in values received in publicity. Every dollar invested will plant a thousand impressions upon the American mind in behalf of religion. (*Send contributions to Rev. Earle B. Pleasant, 300 Fourth Avenue, New York 10, New York.*) Can anything be more worth while?

Make This a Christian Christmas

Emphasize "Christmas for Christ!"

Window Cards

3-ply cards bearing emblem shown below.

5c each; 6 for 25c

Posters

17x22 inches, these posters are for use on bulletin boards, in vestibules, etc.

10c each; 6 for 50c

Printe Letters

For churches to mail to members in promoting a Christian Christmas.

$1.00 per 100

Billboard Posters

6-color, regular roadside billboard sign. Size: 19 feet, 4 inches by 8 feet 6 inches. Should be put up at Thanksgiving time.

$10.00 each

TIDINGS
1908 Grand Ave.
Nashville 5, Tenn.

Lawn Signs

3x5 feet in size, these 4-color canvas signs will grace your church lawn to good effect.

$5.00 each

1-Column Mat

For newspapers and printed church bulletins.

15c each

2-Column Mat

Give this mat to your newspaper with Christmas article.

20c each

Large Newspaper Mat

A 2-column mat, 7 inches deep, for newspaper use over name of church or organization.

50c each

Chain of Prayer–1955

A program for a Prayer Life Movement is being developed by the staff of the General Board of Evangelism, as authorized at the annual session of the General Board of Evangelism at Niagara Falls, July 13-15.

As one of the emphases of this Prayer Life Movement for 1955, a continuous prayer chain is being effected, one that will reach through every day and night of 1955.

The cooperation of at least 365 pastors and churches will be needed in this prayer chain. These pastors and churches would have a continuous 24-hour prayer program on a selected day in 1955. With every day of 1955 used for a chain of prayer at the church, there will be no time during the new year of 1955 when prayer will not be going on.

Each church will set up its own program, according to its own need and circumstances. However, in order to have unity, as well as continuity, each church will be invited to share in the common concern of certain national and international problems. Thus, prayer suggestions that concern an individual, a family, a community, and the nation, will be made available by the Board of Evangelism headquarters.

Preliminary Preparation in the Local Church

After the decision has been made to have a day of prayer, the following steps would be helpful.

(a) Let the Commission on Membership and Evangelism meet with the pastor and discuss the specific needs about which the church will want to pray. There will be community needs, national needs, and world areas of concern. A study here of the areas of need listed will be of help at this point.

(b) The Commission will want to set up a definite method of enlisting the members of the church who wish to participate in the 24-hour prayer vigil. Certainly all members of the church will be notified, and the prayer vigil will be open to everyone who wishes to participate. However, it is generally found that some in the church seem more concerned about prayer than others. The planning committee will want to be sure that some person or persons are in the sanctuary in prayer every hour during the 24-hour period.

(c) The committee will want to consider the advisability of assigning prayer themes to all persons who will participate. Perhaps each person might take a theme or an idea in each area concerned which is mentioned in the prayer program.

The planning committee will realize the wisdom of inviting specific prayer without burdening the individual mind with too many concerns at one time.

A Specific Program

After the prayer vigil has been concluded, within the next few days, the pastor and the Commission might bring together all persons who have participated in the prayer program and ask them about specific ideas of responsibility which have come to them through prayer. The Commission might also ask the persons who share their guidance in prayer to write down the relevant points that might be related to a specific church program.

Pastors and churches desiring to cooperate in this 1955 Chain of Prayer are asked to correspond immediately with Rev. Thomas A. Carruth, Prayer Life Movement, 1908 Grand Avenue, Nashville 5, Tennessee.

Let us pray that each person will make 1955 his finest year of service to God and man, through his family, his church, his community, his nation, and his world.

The Commission on Membership and Evangelism

"Project of the Month"

of November Is

"A CHRISTIAN WITNESS MISSION IN EVERY CHURCH"

by Howard Ellis, Director, Christian Witness Missions, with C. Lloyd Daugherty, Jr., National Director, The Local Church Commission on Membership and Evangelism.

What better extra "project" can the Commission on Membership and Evangelism undertake during this significant month approaching Christmas than to align itself with the youth evangelism forces of the church and help promote a Youth Christian Witness Mission?

With the help and guidance of this Commission, youth can win other youth to Christ and the Christian Way of Life. This is being proved in all kinds of churches, in all kinds of situations, all over the country. And IT IS GETTING RESULTS!

What is the Christian Witness Mission?

It is a program of evangelism for, with and by youth—with adult guidance and supervision—to

1—Find unchurched youth
2—Enroll them in the Methodist Youth Fellowship
3—Lead them to commitment to Christ
4—Help them to witness

The mechanics and procedures involved are largely those which are employed by the Commission on Membership and Evangelism to find and win adults. It is the responsibility of this Commission in this Project to translate their experiences on the adult level to young people so that they may find and win other youth. *This will be one of the most rewarding experiences your church will have this year!*

There are two types of missions—the Week-End Mission and the "Week-Long" Mission. Local conditions and needs will determine which type should be used.

Both take careful planning. The MYF Council, led by the chairman of Christian Witness, and the adult counselors and teachers plan together and name the necessary youth committees. The Chairman of the Commission on Membership and Evangelism should serve as an adult counselor for the whole project. In fact, it will be helpful both to the MYF Council and the Commission on Membership and Evangelism—if they meet together and jointly plan this Christian Witness Mission. One or more members of the Commission on Membership and Evangelism can be assigned to serve on the youth committees whose names and responsibilities are as follows:

The Planning Committee determines the type of mission, clears the dates, enlists support of the official board, sets up financial plan.

The Visitation Evangelism Committee prepares the list of names and addresses of prospective youth, enlists visitors by personal contact, pairs guest youth with local youth, if there are guest visitors, and provides for training periods.

Youth visit for Christ and His Church.

Resources: Handbook of the MYF, chapter VII, *Week-End Christian Witness Projects,* 2365-B (Free).

The Publicity Committee prepares letters, provides for posters, telephone calls, personal contacts.

The Fellowship Committee plans for group to be together as much as possible for training and fellowship.

The Transportation Committee will provide ways and means of getting around.

Resources Needed

"Here's How to Have a Christian Witness Mission in the Local Church," 10 cents each. Secure the chart, *They Went Forth Two by Two,* and schedule the film, *Four to Go.*

The Visitation Evangelism Packet Number 1, for small churches with 10 visitors, provides visitation resources needed. *Christian Witness Mission Posters, Evangelistic Score Sheets, Survey Cards,* the Commitment Card entitled *My Commitment to the Christian Way,* and the *First Steps for Young Christians* leaflet are necessary.

A YOUTH CHRISTIAN WITNESS MISSION

1. Planning Committee of MYF Council and adult advisors provides overall supervision.

2. Friendly survey uncovers up-to-date prospect list of young people in community.

3. "Four to Go," motion picture, helps prepare and inspire youth for visitation.

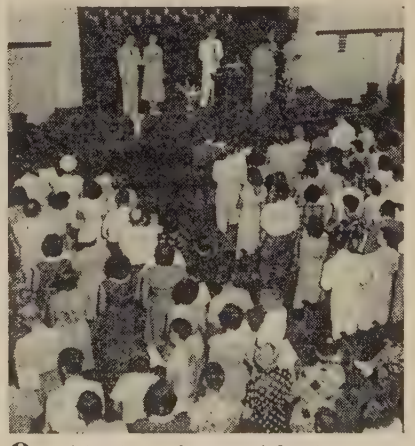
4. Youthful visitors are given careful training and guidance in youth-to-youth evangelism.

5. Meals eaten together provide opportunity for fellowship and spiritual preparation.

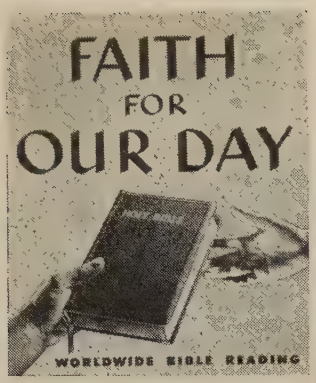
6. Visitation teams search out the unchurched to offer them Christ and fellowship with Christian youth.

7. Sunday school sessions and morning worship provide opportunities for witnessing.

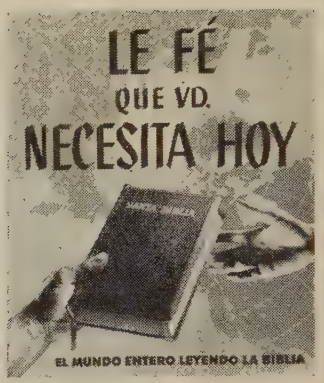
8. Commitments are carefully reported and followed up by fellowship friends.



9. Mission closes with victory rally or series of combined evangelistic services.



"I've Found a Treasure"



by James V. Claypool
Secretary
Promotion of Bible Use
American Bible Society

A BIBLE DISTRIBUTOR in Korea, whose zeal has been infectious, is an outstanding enthusiast about selling Gospel portions to school children. One day a schoolboy asked him, "If you want to believe in Jesus, how do you do it?"

The boy was told that there were four things he should know: (1) who Jesus was, (2) what He did for *us*—not just what He did for the people who lived in His time, (3) what we get by believing in Him, and (4) what God wants us to do.

After explaining these four positions the evangelist was asked, "Are all those things in the little books?" "All those and much more," he replied. At once the youth handed over the money, saying, "Then give me a set."

Power of the Bible

Eric M. North, eminent Methodist of the American Bible Society of our generation, recently quoted the words of Dr. G. F. Verbeck, successful soul-winner of the Japanese, who spoke out strongly: "If the choice were ever to be made between the Bible without the teacher or the teacher without the Bible I would unhesitatingly choose the former."

Evidence indicates that as far as possible the living voice should be united with the written word. There is little doubt, however, that the earliest Christians in China, for example, were drawn to Jesus Christ not so much by preaching as by the influence upon their minds of the translating and publishing of the Bible. Experiences of the past few years indicate that fidelity to the faith is being maintained among Chinese Christians denied congregational worship and preaching by their faithful feeding upon the written Revelation, God's historical and personal message to man.

Shown at the top of the page are miniature reproductions of the poster, in English and Spanish used this year by the American Bible Society to promote Bible reading throughout the world.

This is not only the year of the Second Assembly of the World Council of Churches held in Evanston in August. It is also the year of the Third Jubilee of the Bible Society movement, commemorated in London in May, 1954.

The men who founded the British and Foreign Bible Society in 1804 did so as a superb act of faith. The war with Napoleon was at its height, and England was in daily expectation of invasion from across the Channel. It was the year before Trafalgar. England stood both on the brink of a new world and in danger of her life. Yet sober men of affairs could but launch a movement which had the strange but deliberate purpose of putting the Bible into the hands of every man in the language he spoke and at a price he could pay.

Bible Society Organized

The vigor of the early agents stimulated the organization of the American Bible Society in 1816 and similar ventures throughout the world which have now spread into an international fellowship called "The United Bible Societies." Can you realize what it means that in these 150 years the truth of God in scripture has broken forth in over a thousand tongues, so that four-fifths of the population of the world now has access to some part of the Bible? To think about it means to offer a prayer of thanks for such marvelous and unprecedented distribution.

This means changed lives. The Bible, put into men's hands in their own tongues by Bible Society colporteurs or by missionary teachers and evangelists, has shown a startling power to remake human life. In Persia the chief means of evangelism has been through the Bible. In Indonesia whole communities of Christians, such as the Batak Church, have been created by it. The evangelization of Korea began and largely continues by the same means.

Echoes are no substitute for the Voice. Pseudo-revelations are but shadows which do not displace the substantiality of the Written Word. Such echoes and shadows are confusing, and those who hear and read them are often bewildered. When anything is mistaken for the real voice of scripture the consequences are grievous because a new standard or criterion of truth is set up.

William Carey Evangelizes

"Young man, when it pleases God to convert the heathen, He'll do it without your help or mine." With these words a young minister, who was burning to share the gospel with those in India who did not know it, was publicly rebuked in a ministers' meeting in Northhampton, England, in 1786.

The story of William Carey's evangelistic efforts is a spiritual adventure of such magnitude that it beggars description. The key to it is in the word he used himself in a famous sermon preached in Nottingham before he "sailed across the bloody seas": "Expect great things from God, attempt great things for God."

That Methodist who is now secretary of the Japan Bible Society, the Reverend T. Miyakoda, has told of a well-known professor of philosophy who, when his house burned, rescued only a Bible. This professor had been a candidate of the Communist party at the last general Japanese elections. When Secretary Miyakoda asked one of the professor's colleagues why the teacher of philosophy had not given up the Bible when he became a Communist he could get no reasonable answer.

Mr. Miyakoda has also told of a famous philosopher—who died recently

—who became homeless at the time of the Kwanto earthquake in 1923. The first book he obtained afterwards was a Bible, even though he had to run through the contents of a bookshop in order to locate one at that time.

When Mr. Miyakoda was given a farewell party as he started on the tour which took him to the General Conference of 1952 in San Francisco, a businessman present said to him, "I bought the first Bible in a bookshop when the Japanese Bible reached Japan from America in the post-war period."

None of these three men mentioned is a Christian, and yet they all earnestly read the Bible. One day when Mr. Miyakoda was riding a train through Hamamatsu station outside Tokyo, an actress boarded the car. As soon as she had parted from the many fans who had come to see her off, she began to read a picture-covered New Testament which she took out of her bag. This she read all the way to Tokyo.

The universities of Japan are crowded, dormitories overflowing. Many of the students have a portion of scripture or a New Testament, and often a Bible.

The Bible's Appeal

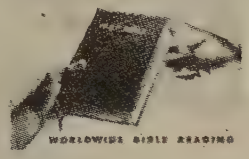
Across the world a Muslim nobleman and statesman, a man of great integrity and charming character, once said to a friend whom he had invited to see his library, "Would you like to see my favorite book?" Thinking to see, perhaps, some rare specimen of the Oriental bookbinder's art, or some beautifully illuminated manuscript, the visitor said, "I would indeed." To his surprise his host placed in his hands a copy of the Bible. When the book was opened it was found to be full of finely written comments and notes, showing how it had been diligently read and deeply loved.

In a certain Chinese hamlet not far from the provincial capital of Kwangsi between 25 and 30 country folk began to meet together every Sunday to worship God. The meetings began about two years before the bamboo curtain came down. A Bible man had visited the village and sold a set of Gospels to a keen, virtuous young man who speedily became interested in this new kind of literature. Night after night he would sit under the light of his Chinese lamp reading and drinking in the Gospel stories. Now and again, in Chinese fashion, he would give expression to his feelings, exclaiming: "I've found a treasure, I've found a treasure."

Hearing his son constantly crying out in this manner, the youth's father asked what kind of treasure he had found. "Why," replied the son, "these books tell me that there is a living God who is our Father, and that there is a Savior who can save men from their sins." After a lapse of some time, the boy's father became interested and also began to read the Gospels. Then the mother followed, and ultimately father, mother, son, daughter-in-law, and daughter were all baptized. Such was the beginning of the village fellowship church.

Can we ministers of His awaken Christian imagination to the wonder of the breaking forth of this fundamental truth about God and human life which is found in the pages of the Bible? We of the English-speaking world would seek to recall to all the importance of the Bible for national and personal life. The Word of God reaches out to men with healing and with power. Observance of Universal Bible Sunday on De-

11th Annual
WORLDWIDE
Bible Reading
FAITH
FOR
OUR DAY



THANKSGIVING TO CHRISTMAS
1954

Read Daily Because

I
The Holy Scriptures "are able to make thee wise unto salvation through faith which is in Christ Jesus." (II Timothy 3:15)

II
A vague intention to read the Bible drifts into nothingness until you really make a day by day beginning.

III
Reading the Bible daily and devoutly helps to develop a happy and useful life.

IV
We would lose our way without the faith and truth proclaimed in the written Word of God.

V
Purposeful reading of these selections each day has been found highly effective by millions of people of all ages.

VI
The more faithfully you read God's Word, the more you will learn to treasure it and the greater will be the influence of its transforming teaching on your life.

Additional copies of this bookmark are available free from the

CHICAGO BIBLE SOCIETY
310 No. Michigan Ave., Chicago 1, Ill.

"Faith For Our Day"

The Scripture selections which follow emphasize this theme.

NOVEMBER

25 Thanksgiving	Psalms 1
26	Psalms 23
27	Psalms 27
28 Sunday	John 1:1-34
29	Psalms 37
30	Psalms 46

DECEMBER

1	Psalms 51
2	Psalms 91
3	Psalms 103
4	Psalms 121
5 Sunday	Isaiah 40
6	Isaiah 53
7	Isaiah 55
8	Matthew 5
9	Matthew 6
10	Matthew 7
11	Luke 15
12 Universal Bible Sunday	John 3
13	John 10
14	John 14
15	John 15
16	John 17
17	Romans 8
18	Romans 12
19 Sunday	I Corinthians 13
20	I Corinthians 15
21	Ephesians 6
22	Philippians 4
23	Hebrews 11
24	Revelation 21
25 Christmas	Luke 2:1-20

For those who want to continue reading the Bible the last six days of the year, these passages are recommended:

26 Sunday	Luke 2:21-52
27	John 1:35-51
28	Psalms 119:1-40
29	Psalms 119:41-80
30	Psalms 119:81-128
31	Psalms 119:129-176

Won't you make Bible reading a daily practice? Ask your minister for guides, write your church headquarters for lists or request our "Daily Bible Readings—1955" (U-139) from the

AMERICAN BIBLE SOCIETY, DEPT. U.
450 Park Avenue, New York 22, N. Y.

COPC 14,500,000 U-133

cember 12, 1954, will give Bible reading a big push. Seeing that the bookmarks of Bible selections for the Worldwide Bible Reading period from Thanksgiving to Christmas get into folks' hands and homes will increase the momentum of the push toward more Bible use.

Our one great aim is to lift the spiritual life of all of us. We believe that among the primary ways to accomplish this is having a greater appreciation of the worth of the Bible through rediscovering its practical, daily, devotional value. Personal preparation for worship, when accompanied by Bible reading, brings a deeper experience of the triune God. Acquaintance with passages of scripture is sure to "give your life a lift."

The Christian believes that if you read the Bible with sincerity, wanting to find out what it has to say to you, sooner or later you will come in touch with Jesus Christ. The spiritual renewals within Christian history have been due chiefly to a fresh discovery of the scriptures. Evangelism cannot be deeply successful unless ministers in their preaching can make their appeals to people who know the Bible and have been stirred by its divine message. All members of the Church, beginning with the pastors, should give themselves to a fresh reading of the scriptures, because the Bible brings life wherever it goes.

The Christian Hope

The Assembly of the World Council has lifted up Christ as the World's Hope. To carry over the impetus of the Assembly and to carry on the proclamation of this hope, we may well sound the certain note that our greatest hope is founded upon the message of the Bible itself.

Being the Word of God, it is different from all other literature. It has lived through periods of revolution and persecution. It is not a Western Book. Though it has an Asian origin, it is not an Asian Book. It belongs to all people. It speaks to all men. The "Word made flesh, which dwelt among us" and that "Light shining in darkness and the darkness could not overcome it" will continue to witness throughout the world.

Light does not cease because men ignore it. There is in the Bible that faith needed for our time—the faith which you need for these times. It is equally within reach of the learned and the unlearned. In it, present and future generations will find that extraordinary power which reaches and transforms the soul.

Tidings announces

A new book by Kirby Page

HOW TO FIND THE WILL OF GOD

(and Get Power to Do It)

An appropriate and penetrating discussion of the process of seeking spiritual guidance. This book offers a definite plan for finding God's will in all of life and its relationships. A Tidings Book of the Month selection.

50c each

12 or more, 35c each

TIDINGS

Headquarters for Evangelistic Materials

1908 Grand Avenue Nashville 5, Tennessee

In Touch with the CONTROL TOWER

July 12, 1954
Dadeville, Alabama

Now, as to our daily prayer life in my home. This program is about five years old and was started after I heard a very good Presbyterian friend of mine, Mr. Hidelbert—field representative of the National Cotton Council—make a talk to a group of Home Demonstration Women in which he made the statement that every morning he and his family gathered around the table and used THE UPPER ROOM for their devotional guide and had not skipped a day in quite some time. From that day on we have been using THE UPPER ROOM daily. Our family is a prayer cell and each member of our family belongs to some other prayer cell. This has meant much to our home life and community life and especially to our church life.

I refer you to the June issue of THE UPPER ROOM, page 33, Sunday, May 30th.

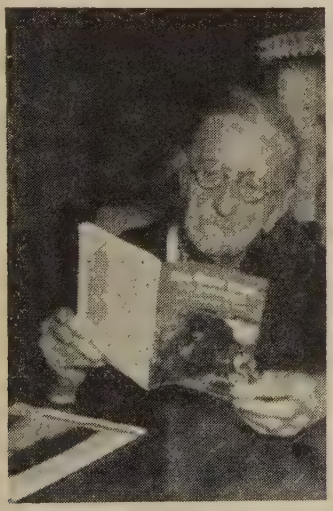
Two young aviators were on routine training flights. One kept in touch with his control tower. The other failed to do so. Suddenly, an unexpected storm developed. Warnings were flashed to all airplanes in that section to make emergency landings. The pilot in tune with his control tower followed instructions and landed safely. The other pilot failed to keep in contact. Surprised by the sudden storm, he was unable to ride it out. He lost his life.

God speaks to all of us. Most clearly He speaks to those who keep their lives in tune with Him through prayer and meditation. Moreover, these are careful to tune out all things conflicting with a clear reception of His will.

Those diligently seeking divine guidance can testify that many times they have been led to safe landings by that still small voice.

Daily prayer keeps us in touch with the control tower; and, Tom, you know me pretty well, having spent a week in my home, it is possible for me to get up in the air and certainly in my program of work, I have sudden storms that come along. But, our daily prayer life always keeps me in touch with the control tower, and we feel that the week you spent with us here in our revival was very helpful to our home, our church, and our community.

(*Excerpt from letter from Fletcher N. Farrington to Thomas A. Carruth*)



Grandma Joseph takes time out from her writing to look over a copy of *The Upper Room*. She has been a reader of *The Upper Room* since the first copy rolled from the presses.

Ninety-Six Year Old Missionary

by Fred Eugene Stom

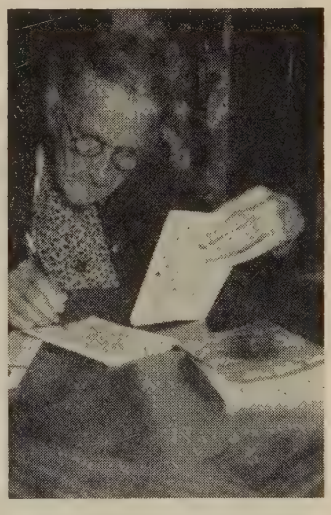
When the average person reaches the ripe old age of 96, he generally decides to sit back and let someone else do the work of the church.

Not so, Mrs. Lydia Joseph, who has passed her 96th birthday. "Grandma" Joseph, as she is known to her many relatives and friends, is one of the most active missionaries of Centenary Methodist Church, Berlin, New Jersey.

"Grandma" Joseph sends a dozen copies of each issue of THE UPPER ROOM to her acquaintances in four states. She also encloses a personal note in her own handwriting, which is amazingly legible, for all of her 96 years.

"Grandma" Joseph has made a custom of sending at least a dozen copies of THE UPPER ROOM, since its first issue.

While her hearing is gone, "Grandma" Joseph has a keen mind, good vision, and a remarkable Christian spirit.



At 96, Grandma Joseph still has keen sight and a legible handwriting as she addresses copies of *The Upper Room* to acquaintances in four states.

Letters from Readers of the Other Editions of THE UPPER ROOM

Left—Mr. E. M. Roberts, Superintendent of the Printing Department of the Lucknow Publishing House, receiving copies of THE UPPER ROOM in English and in Hindi from Rev. W. W. Bell, right, agent of the Lucknow House.

Dear Mr. Bell,

I have great pleasure in renewing my subscriptions for one year to the English and Hindi editions of THE UPPER ROOM. I simply cannot tell you how much these splendid little books have helped me. My little daughter learned Hindi by reading from the Hindi edition. We start the day by reading each day's lesson and find great comfort and help in the cleverly arranged messages.

I have read THE UPPER ROOM for many years. . . . I marvel at the organization needed to produce such fresh, encouraging, and informative messages each morning, as you do in these handy little books.

I sell my old copies of THE UPPER ROOM for one anna each in a Muslim Girls' School at Hyderabad, where my sister teaches geography. They are eagerly sought after by the girls. I consider the one anna a bucksheesh price, but I like to think it will be spreading the good work further. Some months I send my old copies to a friend in England; it would do your heart good to read her appreciation of your messages.

Thank you, and may God increase the good work of THE UPPER ROOM. With kind regards,

Yours sincerely,
(Signed) Lt. Col. G. D. Clarke
Hyderabad—Dn., India

Five condemned murderers (standing) at Sapposo, Japan, May, 1954. Seated are Mr. and Mrs. H. V. Nicholson (center) with two prison officials. These men have found joy and peace in Jesus Christ and now read THE UPPER ROOM.

July 1, 1954

Dear Friend,

Thank you very much indeed for your very friendly letter of May 6 and for writing to our dear friend Fusa Shiina. These leper Christians are so earnest in writing and always answer every letter.

I believe I reported that THE UPPER ROOM Committee is selling THE UPPER ROOM to the patients now for Yen 25 a copy instead of Yen 40 plus postage. This really makes it half price. They send them free to leper Christians and prisoners. The prisoners are unable to pay anything, but the leper churches have money they get from their collections and can send in contributions occasionally to THE UPPER ROOM so that the money will not run out.

. . . It is a joy to see quite a number of young Japanese Christians getting under the burden of helping other lands in a real missionary spirit.

Thanking you all for your help here in Japan.

Very sincerely,
H. V. Nicholson
Gokasho P.O., Shiga Ken, Japan

It Really Happened!

by Lawrence F. Hawley, Pastor
First Methodist Church
Montebello, California

IT was in June of 1952 that we were appointed to the First Methodist Church of Montebello at the session of the Southern California-Arizona Conference. The first of July, we moved into the church's lovely brick parsonage; and, on the first Sunday, we found a responsive and willing congregation ready to move forward. Even though small, the congregation represented a challenge and an opportunity.

Together with the Commission on Membership and Evangelism, we began to make plans early in the summer for the program that would be mainly under the Commission's jurisdiction. Soon, this program took on form and meaning. We noted at once the need for establishing a spirit of friendliness and hospitality on the part of the church for those coming to worship for the first time. A "committee on greeters" was appointed from the Commission and was charged with the responsibility of securing husband-and-wife greeters for the morning worship service. These greeters were requested to be in the narthex 15 to 20 minutes before the beginning of the service.

On the very first Sunday that the greeters were in their places, we noted a great change in the spirit of the church. People felt a genuine sense of hospitality.

A Greeting Program

Serving along with the greeters was one person who took charge of the registration desk, where guests were asked to sign the guest book. As a part of the greeting program, too, donors were secured throughout the church to provide boutonnieres and corsages for those worshiping with us for the first time. The appearance of the carnations in the worship service marked these new worshipers so that members could easily know who were guests and welcome them.

To the morning worship service we added what came to be known as the Ministry of Fellowship and Recognition of Visitors. By arrangement with the head usher, the names of new worshipers were taken from the guest book and brought at once to the organ room, where the usher passed them to the organist. She, in turn, passed them to a choir member, who quietly placed them in my hand.

During the period of the Ministry of Fellowship and Recognition of Visitors, these new people were made welcome. Their names were read and the communities from which they had come were indicated. This, of course, always created a sense of surprise and mystery. The new worshipers wondered how they had been discovered in the congregation. Above all, it created a genuine feeling of warmth and welcome for them.

An increase in church attendance was noticed at once. The next step we faced was that of reaching these people who became our responsibility. Their names and addresses, appearing in the guest book, became for us a source of evangelistic opportunity.

In the fall of 1952, the Fishermen's Club program was introduced and approved by the Commission. Both men and women were enlisted in this effort, which soon found 50 to 60 people who were willing to participate one Monday evening a month in the follow-up of our prospects. The Visitation Evangelism Charts were secured; and, through the cooperation of the Woman's Society of Christian Service, monthly visitors' suppers were set up, and the Fishermen's Club effort was on its way.

From month to month, large membership classes were received into the membership of the church. In connection with this reaching-and-winning effort, a training program was also adopted and set up by the Commission. This became known as the Minister's Monthly Training Class For New Members. It was organized to meet for four continuous sessions, beginning with the first Sunday in the month. Each month's class was received into the membership of the church on the fourth Sunday of the month. The church school hour was used as the time for meeting and the parsonage living room was the place. This developed into a class of great interest!

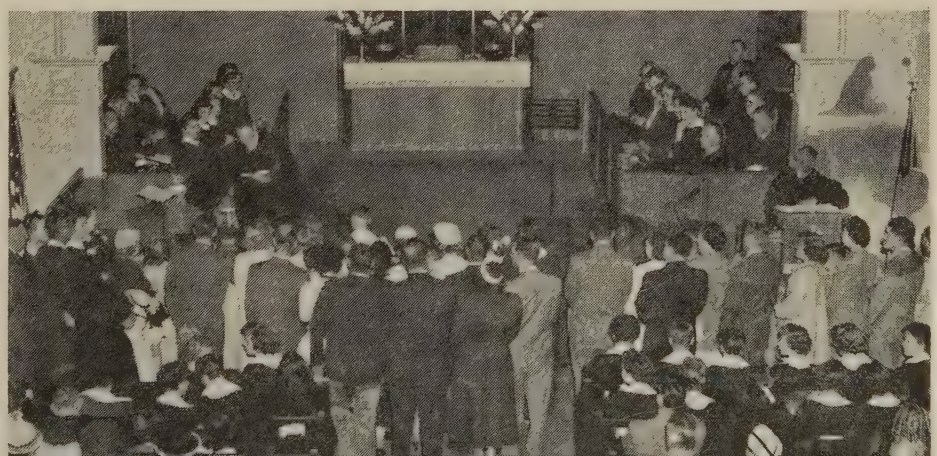
Although the *Methodist Membership Manual For Adults* was used, the class was organized so as to provide discussion on the part of the prospects. Those attending were encouraged to raise their questions concerning the Christian life, conversion, prayer, or any problem relating to the Christian life and the Church. We have continued to follow this pattern.

Needs Are Met

Needs continue to be met. When we came to the end of the church year in May of 1953, we discovered that we had won and received 192 persons into the membership of the church. More than 90 of these came by profession of faith.

We discovered that we were not only responsible for the reaching of new people but also for their assimilation and integration. Quarterly receptions were planned. These were held in the church

Group of members being received at a Palm Sunday service in the First Methodist Church, Montebello, California.



lounge. The heads of the church groups spoke briefly concerning the fellowship and life of the church. To each new member, there was assigned a Fellowship Friend, who was asked to keep in touch with the new member and to relate him as much as possible to the active life of the church. The program worked with amazing success.

Every new member is sent what we have come to call the "membership packet." This packet contains a letter from the minister of the church, a letter from the financial secretary, and a brochure listing the budget of the church and many other important and interesting items concerning the local church. The packet also contains a pledge card, one of the wallet-size membership identification cards secured from TIDINGS, and the leaflet for new church members called "What Shall I Do Now?" We believe this packet has proved very helpful in the integrative process.

Increased Attendance

With this kind of program taking place, we discovered that the attendance at the morning worship service increased by such great numbers that it soon became necessary to add a second morning worship service. In May of 1953, the dual morning worship service plan was adopted and started. Beginning at 9:15, the first service is 45 minutes long. The second service, following at 11:00 o'clock, is for the full hour. Although the church school begins at 9:30 for the children and youth, the adult classes begin at 10:00 o'clock, following the first worship service. From the 175 who were present on that first Sunday, 19 months ago, the attendance at the morning worship services has increased to the point where our attendance regularly averages between 400 and 500.

The Commission saw that it had responsibility not only to reach new people, but also to activate those who had become inactive across the years. In the spring of 1953, a follow-up program was adopted, and church callers went out following a Sunday dinner to make their calls in the homes of the inactive members. They endeavored to make these calls spiritual visits so as to carry the warm invitation of return to active membership in the church. Callers were cautioned that they were not to be censorious or critical, but that they were to go in the spirit of Jesus Christ to urge the inactive to prayerfully reconsider the vows of church membership. The result was heartening! Many of the inactives returned and are now taking places of leadership and service in the church.

Spiritual Deepening

The Commission also endeavored to relate itself to a program of spiritual deepening in the church's life. A series of Lenten home prayer services was set up. About seven homes were selected in different geographical areas of the community, and leaders were appointed. These leaders met with the minister for guidance, prayer, and spiritual help. The members of the church were urged to attend one of the seven prayer groups every Thursday morning at 10:00 o'clock. This provided much spiritual uplift and blessing throughout the Lenten season. As a result, when Palm Sunday and Easter came, the church experienced its greatest ingathering.

As the Commission on Membership and Evangelism launched its program for the new church year, it continued its Fishermen's Club movement and the Membership Training Class. It felt, however, the need of a stimulating visitation of all members of the church. The Loyalty Crusade was adopted; and, on the Sunday before World-Wide Communion Sunday, callers went out, following a Sunday dinner, to call in the homes of the members of the church. It, too, proved to be a very beneficial experience.

For this year, we have changed the plan of reception for new members. We are now holding quarterly dinners following the 11:00 o'clock worship service on Sunday. The Fellowship Friends assigned to the new members are asked to provide the meal, both for themselves and for the new members. At the dinners, heads of groups and departments of the church are present to speak some word concerning the church's active program. We feel that this type of reception is even better than the former in that it brings both Fellowship Friends and new members together.

The Commission felt that during the fall of this present church year we should consider another form of evangelism—that of preaching. Consequently, in November, 1953, Roy L. Smith, former editor of *The Christian Advocate*, came to conduct a great week of preaching evangelism. Great crowds attended each evening, and the final Sunday evening service was climaxed with an overflow audience. Dr. Smith closed his week with a period of real decisions for Christ on the part of many. The mornings were given over to a series of lectures by him on the Prophets of the Old Testament.

A Prayer Vigil

Realizing that prayer has much to do with the success of any evangelistic effort, a 24-hour prayer vigil was conducted from Friday night to Saturday night preceding the Sunday that Dr. Smith came to us. Forty-eight people signed up for half-hour periods, and the minister's study was used as the Prayer Room. We shall never really know the great good that came from this vigil—not only for the 48 participants, but for the entire church!

This story continues, for it is endless. In the past 19 months more than 300 new members have united with the church. It has been a great experience. To us, however, it has only confirmed the fact that things can happen when the Holy Spirit leads and when the pastor and people join hand and heart in this redemptive work of winning people to Christ and His Church.

The two pictures below represent a Palm Sunday membership class recently received by First Church.

Part of the large evening attendance at the Southeastern Jurisdictional Conference on Evangelism at Lake Junaluska, North Carolina.

Featured speaker was Dr. W. E. Sangster, of London, England, shown here with the Prayer Mission banner presented to him by the Conference.

Summer Conferences on Evangelism

Two great Conferences on Evangelism were held this summer under the auspices of the General Board of Evangelism and the Boards of Evangelism of the Northeastern and the Southeastern Jurisdictions. One was held at Ocean Grove, New Jersey, from July 18 through 23, and the other at Lake Junaluska, North Carolina, from August 8 through 15. Both were outstandingly successful.

Two major emphases marked each conference:

1) Great preaching services morning and evening for delegates to the Conference and for the general public
2) Constructive and creative workshop sessions by and for lay and ministerial leaders in the local church and for District and Conference leaders

Dr. Harry Denman, Executive Secretary of the General Board of Evangelism, preached at the Northeastern Conference, and Dr. W. E. Sangster of London, England, preached at the Southeastern Conference. Under the preaching of each man these services were distinctive and powerful and lives were blessed and changed.

Both conferences were under the direction of Dr. C. Lloyd Daugherty, Jr., Department of the Local Church, General Board of Evangelism. In the Northeastern Conference he was assisted by Dr. Joseph T. Edwards, also of the General Board staff, with Dr. Vernon Mumbulo of Detroit, Michigan, and Dr. James Grisham of Tupelo, Mississippi, as resource leaders from the North Central and Southeastern Jurisdictions, respectively.

Dr. Weldon Crossland of Rochester, New York, president of the Northeastern Jurisdictional Conference Board of Evangelism, and Dr. Allan Claxton of New York City, vice-president, also gave helpful leadership.

In the Southeastern Jurisdiction, General Board staff personnel included Drs. Harry Williams, Thomas Carruth, Howard Ellis, and John Sandlin. Dr. Henry Bullock, editor of church school literature, and Dr. Henry Chitwood of Tuscaloosa, Alabama, assisted in the preaching program, and Dr. Ernest K. Emurian of Portsmouth, Virginia, led the congregational singing and conducted a fine workshop on congregational singing. Dr. A. E. Acey, Superintendent of the Danville District, Virginia, president of the Southeastern Jurisdictional Board of Evangelism, also gave valuable leadership.

One of the most important actions taken by this Board, which met during the conference, was to launch a Jurisdictional Program with four evangelistic emphases. These were all local church emphases. It is urged that each local church in the Jurisdiction will, during 1954-55,

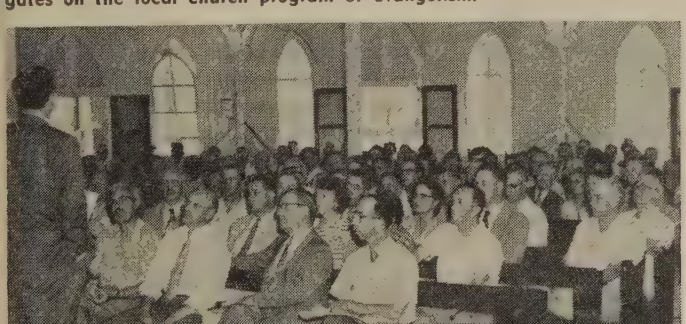
> (1) conduct a Christian Witness Mission—for, with, and by young people; (2) hold a "Reaching Revival"; (3) participate in the nationwide 1955 church Attendance Crusade; and (4) establish the Commission on Membership and Evangelism as a vital, vigorous, and well-trained team in the local church.

Another of the distinctive features of the Lake Junaluska meeting was the reading of President Eisenhower's Call to a National Day of Prayer—September 22, 1954. Two hundred fifty-three Methodist churches, through responsible representatives present, agreed to conduct special prayer services on that day, while 55 churches pledged a 24-hour Prayer Vigil.

The Prayer Mission banner at Lake Junaluska was presented to Dr. Sangster to take back to England. He pledged that "the Methodist churches of England will stand with you in prayer on September 22."

Both Jurisdictional Boards voted to have similar programs next year.

Dr. Vernon S. Mumbulo, pastor, Nardin Park Methodist Church, and chairman, Detroit Conference Board of Evangelism, addresses the delegates on the local church program of evangelism.



Meeting at Ocean Grove, New Jersey, during this conference, members of the Northeastern Jurisdictional Board of Evangelism voted as their 1954-1955 evangelistic emphases the Prayer Life Movement, the "Christmas for Christ" Program, and the Church Attendance Crusade.

BOMBED

—UNations

DRIVE ALONG any highway in the United States. . . .

It is nearly impossible to pass through a 25-mile speed zone without seeing a little church raised to the glory of God.

On Sunday mornings boys and girls come skipping and their mothers and fathers come carrying their Bibles from the farms and from the corners of the town. A weeping willow shields the church, already clustered about with lilacs and spirea bushes. The sky is dotted only with a few white puffs of clouds, tossed by the fall winds.

Organ music swells as voices rise in a mighty chorus.

Then all is quiet.

Look again at the next church you pass by in your car. Suppose that instead of being a white handsome little building it is splintered by bombs and gutted with fire.

Look at your own church. Suppose it were leveled by bombs and the beautiful edifice in which the mortgage was burned a year ago is a heap of rubble.

What if war came to First Church? *your* church?

There would be orphans within your own church. Not one or two, but scores and hundreds of them. Children would be wandering the streets and highways. Some would have their faces twisted by shrapnel, other children, limbless, draped in rags, would fight for bits of garbage and fill their mouths with the dirt from the barren fields. Upon every war-child is the mark of tragedy—the death of a parent, a friend, the pangs of hunger, of fear. In each of their eyes is the depth of anguish.

This could be your church. . . . These could be your children.

But they aren't . . . not quite.

Fifteen flight hours away is Korea—the same distance in time as New York is from Chicago by the New York Central. Here are the homeless, the starving, and the dying, unparalleled in misery by any other part of the world.

The war which leveled the buildings,

)UT CHURCH, U. S. A.

by
Hiley Henry Ward

the churches, and filled the streets with the rancidness of Western and Asian blood is over. But along the streets of Korea file the hordes of the forgotten, the destitute.

"One half of the total population of Korea is in utter destitution," says Elfan Rees, executive secretary of the commission on international affairs of the World Council of Churches. "But their idea of destitution is much different from our idea of destitution," he says. To an American the average Korean is destitute. But Americans have little idea of the pitifulness of the homeless, the maimed, the widows, following on the heels of mechanized war.

"At least 125,000 orphans are floating around Korea," says Elfan Rees. "We have to face the problem of the destitute in Korea regardless of what the United Nations does." Contemplating the world-wide scope of the refugee problem, compared to certain limited areas which faced the World Council at Amsterdam, Mr. Rees calls for Christians of the world to "take thought for tomorrow regardless of how grim a thought it is."

Methodists have taken a thought for the "tomorrows" of the destitute in Korea. But it is a grim thought. Eugene L. Smith of the Board of Missions tells of the sickening conditions in Korea in a report of his recent visit to Korea. He speaks of 600,000 orphans and 2,400,000 people infected with TB. The Church has also been dealt a heavy blow. A total of 319 Methodist churches have been destroyed; yet congregations are still meeting in the rubble.

"Our first sight of Korea was Pusan which has become a vast slum of 1,000,000 souls," says Dr. Smith. "We saw huts hardly fit for animals which have been for months the homes of human beings. We watched furtive boys, wild as wolves, begging on the streets. We walked streets that have become back alleys of brothels, packed together like rabbit warrens."

Korea is on the other side of the world. But driving along the highway on a bright sunny day, you could be driving down a recently repaired road to Pusan. The Washington D. C.'s, the Chicago's, the Philadelphia's could be other Pusans, Seouls, Kaesongs. But whether war will ever devastate the cities of our nation or not, we are vitally related to Korea. Whatever happens over there should be of the utmost concern to us.

In one of his plays, Jean-Paul Sartre, French writer and philosopher, describes the astonishment of three people who wake up in a huge medieval drawing-room. Gradually they discover that they are in hell. But they come to one very significant conclusion: "We're linked together inextricably."

If athestic and individualistic philosophies are willing to admit that men are tied up together, how much more should Christians declare it. "We, being many, are one body in Christ, and every one members of another." (Rom. 12:5.) Paul carried personally an offering all the way from Greece to the suffering brethren in Jerusalem. The world is one and the cause of Christ is one.

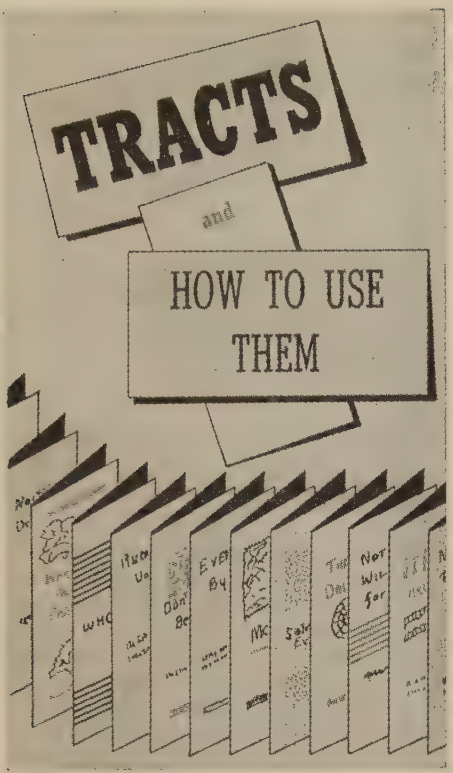
Korea is no farther than a day's drive in the country. It is closer than that. It is not a far-flung star snatched from an alien galaxy; it is a people, ripped from their beloved soil and lying bleeding in our own back yard.

"We're linked together inextricably."

We would help a crippled, starving child in our own church and in our own home. "What man is there of you, whom if his son ask bread, will he give him a stone?" (Matt. 7:9.) If we would bend a knee to help the suffering in our own midst—in our own household—our duty is nonetheless to help those who, being children of God, are of the same household as we are in spite of geographical location.

On November 14 an emergency offering, known as the "Bishops' Appeal for Korea," will be taken in all Methodist churches.

Ruins of one of Korea's better class Methodist churches, Kongju, Korea. Korean Methodists lost a total of about eighty churches completely destroyed and another one hundred fifty badly damaged.



Some

Practical Suggestions

to Increase

the Effectiveness of

Your Ministry

of Tracts

by

John Lewis Sandlin

ONE OF THE MOST effective ways of winning people to Christ is the printed word. No one recognized the value of tracts any more than did John Wesley, who constantly wrote and published tracts and booklets. He made use of printed materials wherever he went, and he gave careful instructions to his preachers concerning the importance of the proclamation of the gospel through the written word. He thought it proper for those who were engaged in religious work to present some statements which could be passed on to others, whether they were inside or outside the fold of the Church. "He (Wesley) made the press a servant of the Church and was the father of the mass circulation of inexpensive books, pamphlets, and periodicals."

Tracts Widely Used

We find tracts at church. We see them in bus stations, airports, railroad terminals, and hotels. Yes, and they are handed to us as we travel. These tracts may or may not mean much to a particular person who receives them; nevertheless, they are doing a great service in the propagation of the gospel.

TIDINGS plays a major role in this ever-widening ministry of tracts. It is of general interest that last year TIDINGS printed nearly 6,000,000 tracts, the majority of which were circulated through subscriptions to the Tract-of-the-Month Club. TIDINGS tracts are purchased by laymen and pastors in increasing volume because they meet definite needs and help churches do their evangelistic work.

Moreover, it is significant that the authors of TIDINGS tracts are Christians with a timely message of the timeless gospel of our Lord Jesus Christ. Biblical inspiration and Christian experience are set forth in attractive format and the finest of artistic design. Pointed and pungent truths are lifted up through these messages.

In a language that is understood by everyone who can read, the tract serves the purpose of evangelism in many ways. These ways are limited only to the degree that distribution is limited. One never knows how far-reaching is this printed word.

One pastor writes concerning the Tract-of-the-Month: "Some weeks ago, I wrote to a young person. This person is flat on her back with arthritis. I sent her the tract of recent issue. Within a few days, she answered my letter, thanking me for the tract and asking for more of the same title for distribution to her friends."

Excellent for Mailing

Many churches are using them in their mailings to the congregation. It seems convenient to drop one in with the regular mail, since it costs no additional postage.

A pastor who was a little wary of using tracts writes, "I must admit that I did not think much of the tract [a particular one], but I have had to change my mind; for, never since the time when we first started using the Tract-of-the-Month, has there been such wholehearted response. Please thank the author, in whatever way you can, and tell him that he is speaking where people are listening. If it is possible, please send more tracts that carry the impact of God the way this tract undoubtedly has."

How to Select Tracts

In using tracts there are a few pointers that one should follow. Here are some of them:

- Know what the tract says
- Select the tract appropriate to your purpose
- Let it support your purpose
- Pray for divine guidance in making your selection
- Study your program needs, and select tracts to help make the program effective

How to Distribute Tracts

- Place them in literature racks in the vestibule of the church or other public place
- Issue them with the weekly church bulletin
- Make use of tracts in pastoral communications
- Let ushers hand them out to the people as they enter or leave church
- Place tracts on a table in a convenient place
- Use them in visitation and pastoral calling
- Hand them out at appropriate times, and be sure the subjects are appropriate

The Importance of a Christian Purpose

by John Keith Benton
Dean, School of Religion
Vanderbilt University
Nashville, Tennessee

OF ALL the elements of the Christian religion, purpose is of paramount importance because purpose gives life its direction. In the affairs of ordinary life, forming a purpose can only mean the choice of a direction in which one's activities are to move. Purpose is the expression of man's capacity for self-direction. When, however, the exercise of will involves the commitment of the self to a program regarded as being of infinite significance or to the purpose of a person regarded as infinite in wisdom, power, and goodness, then the experience takes on the character of what, in religious writings, is called surrender. The heart of the Christian religion is the identification of man's will with the divine will. Man's self-assertion against the divine has always been regarded as the very essence of sin; man's affirmation of the obedience of God's will, the measure of his righteousness.

Self-Surrender

The commitment of one's self to the will of God involves self-surrender. It puts one's self in the right orbit with regard to the will of God. It means the surrender of the self to that which is more important than the self. But commitment is not merely surrender; it is also affirmation. While in commitment one surrenders his autonomy, he finds a new dimension in his life in terms of the will of God. The ideal Christian not only loves God but affirms God's will with all his heart, mind, soul, and strength.

Now, there are several dimensions in terms of which commitment may vary. First, it may vary in wholeheartedness, that is, the degree to which the self is involved in its faith, ideals, and loyalties. In this dimension commitment varies all the way from fitful impulsiveness to firm and unshakable purpose. The parable of the Sower is an excellent example of variableness in this dimension of commitment.

Commitment may vary in the dimension of completeness, that is, the degree to which the loyalty is the purposive expression of the total self. It is the common experience of religious men to find that whole areas of life have not been reached by their commitment. With St. Paul, they find that what they would not, that they do. They find that interests, desires, purposes, and whole areas of living are relatively unaffected by their religious faith and ideals. Consequently, there is an inward conflict, lack of integration, unresolved inward tension, a deep sense of sin. Peace and happiness depend upon self-integration, the management of inward tension, the release from the sense of sin in a complete commitment of the self to completely worthy ends.

The Whole Will of God

Again, commitment may vary in adequacy, that is, the extent to which the ideas and values to which one is committed actually represent the whole will of God. It is always a great temptation to lay emphasis, like the Pharisees, on a few good things and neglect the weightier demands of the law.

The church can aim at nothing less than the wholehearted, complete, and adequate commitment of the whole self (heart, mind, soul, and strength) to the whole will of God. This is the very heart of the evangelistic motive, and whatever means the church may employ

to this end, they should never be out of harmony with the aim of helping persons to see the insufficiency and futility of their own wilfulness, and to surrender their whole lives to the gracious influence of God's direction, through trustful acceptance of God's love offered in Christ, and loving obedience of God's will by the power imparted through the Holy Spirit. This is what the church is for. Whenever it does its work well, it will use to this end all its resources and methods, preaching-pastoral ministry, education, giving, missions, enlistment for service, and whatever else it can command.

Practical Aspects

Religion always has its practical aspects, and the Christian religion must aim to affect the way one behaves, as well as the way one thinks and feels and purposes. The importance of activity can be seen with peculiar vividness in terms of its variable dimensions.

The first of these is sensitivity, that is, the degree to which values are apprehended in actual situations. A person may be committed to a value like justice, but this commitment may have relatively little effect on conduct because one is not sensitive to the presence or absence of ideal justice in the situation which is concretely encountered (e.g., labor relations, race relations). Another person may be so sensitive to the same ideal, and its presence in the concrete situation, that his whole conduct is influenced by it almost alone. Naturally, we are more sensitive to some values than to others. Therefore, we must expect a wide gulf between our purposes and our actions until we discipline ourselves to respond to the important values instead of ephemeral and inconsequential aspects of concrete situations.

The practical side of religion also varies in the dimension of courage, that is, the degree to which a person puts himself into the stream of life and risks getting hurt for the achievement of values. All of this, of course, is related to one's involvement with values and other persons, that is, with the strength of one's faith and the surrender of the self to values that outrank the self in importance.

Realism Basic

A third dimension in which the active aspect of religion varies is its effectiveness, that is, the degree to which the end sought is actually achieved. The effectiveness of one's activity in social situations will depend upon the realism of his social strategy, and the care with which activities are planned and carried out.

The church must aim at sensitive, courageous, and effective Christian living on the part of all its members and must point the way to the salvation of the social order and challenge its members to walk in it.

For Your Family Emphasis

INFANT BAPTISM

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The Tract of the Month

Who Is Jesus?

by Charles L. Allen

An inspiring, lucid, and informative tract. Dr. Allen's personal testimony. Sallman's head of Christ appears on the cover. 8 pages.
The Tract of the Month for November.

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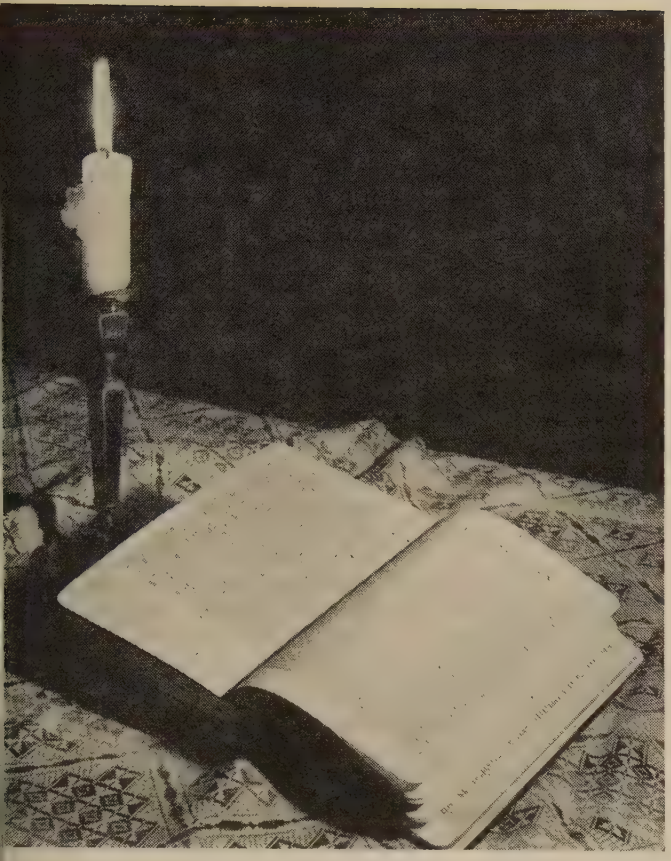

The World Crisis in Faith

by

Bishop Ivan Lee Holt

Fifty years ago a distinguished British geographer said at Oxford, "If one nation ever controls the island landmass of Europe and Asia it will control the world." One nation in our time has come perilously near to that control.

When we look at a map of the world, with Communist-controlled areas in red, it is appalling. Within a generation Communism has extended further and grown faster than any movement in the history of our civilization. Christianity can show no such expansion in any generation of its history.

How are we to reconcile such influence with God's moral government of the universe? Are we going to say that God is powerless to stop this cruel movement, or are we going to say that He plans to use it for the punishment of His peoples? One of these two conclusions seems forced on us!

An Ancient Problem

Let me take you back to Jerusalem in the seventh century before Christ when religious leaders faced this same dilemma. Zephaniah, Habakkuk, and Jeremiah (two of them country preachers and one of them a city preacher) discussed the problems preachers face today.

Zephaniah's prophetic message has in it menace, admonition, and promise. He seeks to stress historic perspective and emphasize the basic Old Testament philosophy of history. That philosophy is that history moves in cycles. The nation prospers as it obeys God. It falls away from God in sin. God punishes, and the nation suffers until it repents. Then, as the nation turns to God, once more it is blessed.

Theological Issues

Habakkuk feels that God is using Babylonians and Scythians to punish His people, when he is asked, "How can you believe that a righteous God would use such bloody tyrants?" The prophet flings into God's face the question, "Where are you, God, when such wickedness prevails in the world?" God did not punish him because he knew the prophet was trying to hold on to his faith. The answer came back, "The righteous man will live by his steadfastness." This means that when a man comes to the place where he can no longer cling to his faith, he must hold on to it by dogged determination.

Jeremiah faced the question, "When God fails, what then?" Perhaps preachers of today are not as honest as Jeremiah, but they may be forced to the same conclusion. There may be the necessity of finding a better and a greater God than the one being furnished.

Coming back to our day we must think more deeply than we have been doing about the Communist thrust, and really face the theological issues raised by Communist success in God's world.

Russia thrusts into the West with a spiritual weapon. The two men responsible for Communism were both born in the western world. Both grew up in England, one in Manchester and one in London. They did not think western governments were interested in the masses, and they preached political revolution. They were equally convinced that western churches had no concern about those living in squalor, and they preached antagonism to organized religion.

As far back as 1935, a Christian missionary in China said, "I have worked among the poor in China, and they are individualists, but the Communists fire their imagination with pictures of a better life on earth. If Christianity has nothing more to say to the poor masses than a promise of a future heaven, provided they are good on earth, we have lost the battle to Communism in China. To win the Chinese masses we must come to grips with life as these masses have to live it." It was this understanding which a Soviet leader had when he said recently, "We do not need to fear any nation on earth, nor any organized religion. But if Christians decide to become better Christians, the days of

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Communism might be numbered."

In the spring of 1953 the President of the United States declared that, while we must have a great army, and a great navy, and a great air force, we might defeat Russia on the field of battle, and yet do little to arrest Communism. The Communist thrust must be met by a great spiritual thrust. That is the conviction of the President, who was once a great general on the field of battle.

Can we in America create a spiritual movement strong enough to meet Communism?

Among us secularism is the most popular of all American philosophies of life. There are millions who never darken the doors of our churches and have no interest in religion—and this is true in the very hour when we must have a strong spiritual movement to meet Communism. Are not these millions the real enemies of our American way of life, rather than the few Communists discovered in congressional investigations?

Spiritual Movement Needed

I rejoice that we have had 431,000 additions to our Methodist Church in one year, but we will have to do a lot better than that. I am happy over our increased church attendance, but even our own people are not coming to church as they ought, to create the kind of spiritual movement we need. We are confronted with the problem of arresting Communism when we are forced to realize that we have too little religious interest in our country to create a spiritual movement strong enough to stop it. What are we to do?

I remember the National Preaching Mission of 1936. Morale in our churches and our nation was at a new low. We spoke to more than three million people and 25,000 preachers in three months. It is one of the great privileges of my life that, as President of the Federal Council of Churches, I could lead the greatest of all evangelistic missions in American church history. We turned the tide in 1936! How?

We had an amazing support from the American press in all of the 25 cities we visited, daily papers in each city giving pages of publicity—pages, not columns. In Dallas, an editorial in a daily paper said, "These missioners speak against an interdenominational background. They preach Christ and no one is interested simply in his own denomination. And above all, they are so fundamentally correct, interested in their gospel message and not in their reputations as preachers."

The National Preaching Mission of 1936 strengthened the church in America, and that we must do today. Remembering the lessons of those days I am going to suggest this kind of program.

Effective Program

(1) Let us have another Church Attendance Crusade in 1955, an even better and more effective one.

(2) In 1956, let us have a movement of prayer under some such objective as "The Methodist Church Turns to God." This must not be too introspective and it must have an outreach!

(3) Let us have the organization of an Evangelistic Mission through cooperation of churches from 1956-1960 with the goal: "We must make America Christian." Recently, I came across this in Francis Asbury's *Journal,* under date of March 28, 1792: "We must make converts, but not be disturbed if we do not disciple them."

(4) Ask the World Methodist Council at once to contact other world organizations—Baptist, Congregationalist, Disciples, Presbyterians, and others—to cooperate in all lands.

(5) Then, by 1960, we may be able to draw in the World Council of Churches. Could we dare hope that we could have a slogan, "All together for a better world"—enlisting other religions? Could we?

The Fifteenth Century saw a threat of Mohammedan dominance of Europe. The military pact of 1439 did not stop the threat. But it was stopped. A new intellectual movement, the Renaissance, and a spiritual movement, flowering in the building of cathedrals and in a new life leading to the Protestant Reformation, changed the climate of Europe.

Tremendous Task

Can we measure ourselves against this tremendous task? Is it too big? Maybe we need an experience of a greater God. Remember Jeremiah and the New Covenant! We certainly need an emphasis on Methodism's faith in the efficacy of grace and on its preaching of a gospel of eternal hope.

Some exponents of the crisis theology in the World Council may see only a distant triumph and may stress eschatology. They see the Church as a pilgrim between two appearances of its Lord. But I tell you that this Church of ours, under God's guidance, must give every ounce of its strength to the salvation of living men and this present world.

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_____ **The Evangelistic Message of Protestantism,** by Eight Prominent Churchmen. Discusses the Protestant faith and way. 50¢ each; 12 or more, 35¢ each _____

_____ **A Protestant Primer,** by Clarence L. Seidenspinner. 64 pages. Laymen will gladly buy this classic discussion of Protestant faith and practice. 50¢ each; 12 or more, 35¢ each _____

_____ **Plain Facts About Protestantism,** by T. Otto Nall. $2.00 per 100 _____
An 8-page tract clearly stating and effectively emphasizing the major doctrines of Protestantism.

_____ **What Every Protestant Should Know,** by Paul E. Folkers. 5¢ each; $4.00 per 100 _____
An attractive, 12-page pamphlet outlining the historical background and basic beliefs of Protestantism.

_____ **If My Daughter Should Want to Marry a Roman Catholic,** by Bishop H. Clifford Northcott 5¢ each; 25 or more, 4¢ _____
This pamphlet sets forth fairly and clearly the difficulties involved in Protestant-Roman Catholic marriages. Should be widely distributed in your church.

_____ **I, Too, Am a Catholic,** by Bishop G. Bromley Oxnam. $2.00 per 100 _____
A discussion of the universal nature of the Church.

_____ **What Is Distinctive About Protestantism?** by Albea Godbold $1.50 per 100 _____
Major differences between Protestantism and Roman Catholicism.

_____ **Protestants Believe,** a helpful leaflet. $1.00 per 100 _____

HELPFUL MATERIALS ON THE SPIRITUAL LIFE

_____ **Complete Fellowship Plan Packet**
Our church has _____ resident members. This number divided by 20 means that we will need _____ Fellowship Leader's Kits @ 40¢ each, for a total cost of $_____
It is necessary to add to this a "Chairman's Folder" which contains the "Spiritual Life Fellowship Plan" booklets and other materials for the Chairman, @ 40¢ _____

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HELPFUL NEW TURN OVER CHART

_____ TURN OVER CHART, "Spiritual Life for Methodist Christians" $12.00 each _____
To help all church members to become more active—96 large pages—four sections—two colors—profusely illustrated.

HELPFUL MATERIALS FOR YOUR YOUTH EMPHASIS

Packets

_____ **Youth Visitation Evangelism Packet No. 1,** for churches with 10 visitors. $3.00 each _____

_____ **Youth Visitation Evangelism Packet No. 2,** for churches with 15 to 20 visitors. $5.00 each _____

Other Youth Materials

_____ **The Time of Your Life,** by Lawrence L. Lacour. ..... 25¢ each; 12 or more, 20¢ each _____

_____ **A Flame in the Heart,** by Wilson O. Weldon. An 8-page inspirational leaflet. ..... $2.00 per 100 _____

_____ **Four to Go (Motion Picture).** Dramatic motivation for youth evangelism. ..... Black and White, $75.00 _____ color, $125.00 _____
(This is a Tidings sales item. Rentals available from Methodist Publishing House.)

_____ **First Steps for Young Christians.** (In the Packet) ..... 2¢ each _____

_____ **School Survey Card for Youth Prospects.** ..... 50¢ per 100 _____

_____ **Here's How to Have a Christian Witness Mission in the Local Church.** (In the Packet) ..... 10¢ each _____

_____ **Youth Can Do It, Handbook of Christian Witness Missions,** a summer service project in evangelism, 2353-C. 15¢ each _____

_____ **My Christian Witness.** ..... 10 or more, 3¢ each; $2.25 per 100 _____

_____ **Youth Fellowship Evangelistic Score Sheet.** ..... $2.00 per 100 _____

_____ **Christian Witness Mission Posters** 22"x33". ..... 10¢ each _____

_____ **Chart Booklet,** "They Went Forth—Two by Two. ..... 35¢ each; 12 or more, 25¢ each _____

INSPIRATIONAL AND PROMOTIONAL MATERIALS FOR THE "CHRISTMAS FOR CHRIST" CRUSADE

Quantity *Amount*

_____ **Rediscovering Christmas,** by G. Ernest Thomas
50¢ each; 12 or more, 35¢ each _____
A new book describing practical ways in which to make this a Christian Christmas. This will be the November selection of the Tidings Evangelistic Book Club.

_____ **Christmas for Christ in the Home**
$1.50 per 100 _____
Specific suggestions concerning the observance of Christmas in the home. Two colors.

_____ **Christ in Christmas,** by G. Ernest Thomas
$2.00 per 100 _____
A helpful tract on the meaning of Christmas.

_____ **Keeping Christmas,** by Henry Van Dyke
$1.50 per 100 _____
Beautiful, two-color, Christmas greeting card folder.

_____ **Window Cards** (3-ply cards) **5¢ each; 6 for 25¢** _____

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To be used in vestibules, on bulletin boards, in public places, etc.

_____ **Window Stickers** (in pads of 100) **50¢ per 100** _____
For use on windows, etc. Printed on gummed side

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Bear the "Christmas Is for Christ" slogan.

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50 for $6.00 _____

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Quantity *Amount*

_____ **Lawn Signs** (3x5 feet) **$5.00 each** _____
Beautiful four-color canvas lawn sign.

_____ **Printed Letters** **$1.00 per 100** _____
For churches to mail to members promoting a Christian Christmas observance.

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An attractive card folder emphasizing "Christmas for Christ."

_____ **1-column Mat** **15¢ each** _____
For newspapers and printed church bulletins

_____ **2-column Mat** (for publicity) **20¢ each** _____
Give this mat to your newspaper with a Christmas news story and article.

_____ **Large Newspaper Mat** **50¢ each** _____
A 2-column mat, 7 inches deep, bearing a Christmas message urging that "Christmas Is for Christ."

THE TRACT OF THE MONTH

_____ **Who Is Jesus?** by Charles Allen. **$2.00 per 100** _____
(Tract-of-the-month Club members do not order here.)

THE TIDINGS BOOK OF THE MONTH

_____ **How to Find the Will of God,** by Page.
50¢ each; 12 or more, 35¢ each _____
(This is the October Selection.)

_____ **Sin and Salvation,** by W. F. Hovis.
50¢ each; 12 or more, 35¢ each _____
(This is the September Selection.)

Yes! Enroll me as a member of the TIDINGS Book Club. (See inside front cover. *Cash with order.*) $4.00 _____

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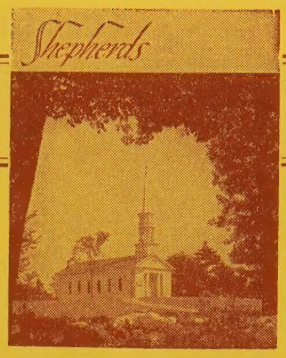
SUPPLEMENT TO SHEPHERDS

November, 1954



Prayer Life Mission

Nothing needs continuous attention in the Church today any more than the deepening of the prayer life of all in the Church. There is little doubt that the efforts of the Church in any of its programs is governed by the "prayer power" that is generated.

"The Prayer Life Mission," an evangelistic program aimed at the improvement of the prayer life of the individual within the Church, is a growing movement in Methodism. Dr. Thomas A. Carruth, of the Department of Evangelistic Missions of the General Board of Evangelism, is now available to give direction to Prayer Life Missions for the local church, especially on community and District levels.

For full information about such a mission in your church, or to learn of the program, its literature, and the financial arrangements, write to:

Dr. Harry L. Williams, Director
Department of Evangelistic Missions
1908 Grand Avenue
Nashville 5, Tennessee

Laymen's Day to Be Observed

Dr. Lowell B. Hazzard, professor of Old Testament at Westminster Theological Seminary in Westminster, Md., is the author of the program material for Laymen's Day, to be observed on Sunday, October 17. "A Time for Decision" has been selected as the general theme of the observance which is under the auspices of the General Board of Lay Activities.

On this date, Methodist laymen will join with laymen of other denominations in the National Council of Churches in testimony of their common heritage and faith in Christ.

Dr. Hazzard, a prominent clergyman, teacher, Bible lecturer, and author, formerly was professor of religion at Illinois Wesleyan University in Bloomington. He has spoken often to Methodist men at their retreats and meetings and is the author of many church school curriculum materials.

He was pastor of Grace Church in Peoria, Illinois, assistant professor of English Bible at Ohio Wesleyan University, and a member of the board of directors of the Wesley Foundation at Illinois State Normal University.

Bishops' Appeal for Korea

Many men of our Armed Forces have done more than brave enemy fire on the battlefields of Korea. They have labored to lighten the suffering of the Koreans whose homes have been ravished by war. A battalion of American engineers helped to rebuild the church and school in the village of Sindo. This village was part of the battleground between the United Nations Forces and the Communist Army. If our servicemen can do so much, can we do less? In Methodist churches, Sunday, November 14, is the date for the Church-wide Bishops' Appeal for Korea. Give to Korean relief.

Church Engages in Summer Evangelism

McKendree Methodist Church, downtown Methodist church at Nashville, Tennessee, with 1800 members, sent out visitors in visitation evangelism and friendly visitation on three straight week-nights in the middle of summer—August 2, 3, and 4. A total of 70 different persons visited during the three nights, the most of them visiting every night. By friendly visitation this downtown church is able to reach its constituents and to maintain contact with all of its members and constituents. H. Thornton Fowler is the pastor.

The McKendree Methodist Church, Nashville, Tennessee, Summer Visitation Workers.

Attendance Crusade Gets Results

Maplewood Methodist Church, Maplewood, Louisiana, saw the greatest day in its history last spring when 48 people walked down the aisle and joined the church. The class increased the membership from 350 to 398.

Maplewood Church is only about 10 years old and is now seeing the brightest days of its existence. The membership is made up of people who work in the plants near by and their families, as well as a number of air force personnel from Lake Charles Air Force Base.

This great day at Maplewood came as a climax to the Attendance Crusade and a period of Visitation Evangelism worked in connection with the Crusade.

When the pastor, Loyd E. Williams, asked the cooperation of the official board in bringing 50 new people into the church, some thought he was overshooting his resources, but all were happy to cooperate. The support was pledged, and the Commission on Membership and Evangelism was put to work immediately.

The pastor personally directed the work and taught the visitors from the "Two-by-Two" chart. To his delight, and to the delight of the board and the Commission, as well as every member of the Maplewood Methodist Church, 66 commitments were secured as a result of this visitation.

New Chart Available For Methodist Churches

A new turn-over chart for use in Methodist groups on "church nights," at midweek services, in assimilation meetings for new members, etc., is now available from TIDINGS. Priced at $12.00, this new chart provides graphic information on four major themes: The Methodist Faith, The Methodist Heritage, The Methodist Church at Work, and The Duties of a Methodist Christian.

Printed in two colors, the chart consists of 96 large, illustrated pages with a metal binder at the top. It has been prepared by Dr. G. Ernest Thomas, Director of Spiritual Life, and is entitled, *Spiritual Life for Methodist Christians.*

Layman Endorses Evening Services

Shepherds
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Nashville 5, Tenn.

Dear Sir:

SHEPHERDS should be in every Methodist home—what a wonderful magazine. I marvel at the inspiration it brings.

Your article on "Building the Sunday Evening Service" was excellent. Why do not our pastors take advantage of this great opportunity? When Methodism rekindles the fires on her evening altars what strides forward she will make. Give us more articles and projects like this one. We laymen are hungry for evangelism from the pulpit.

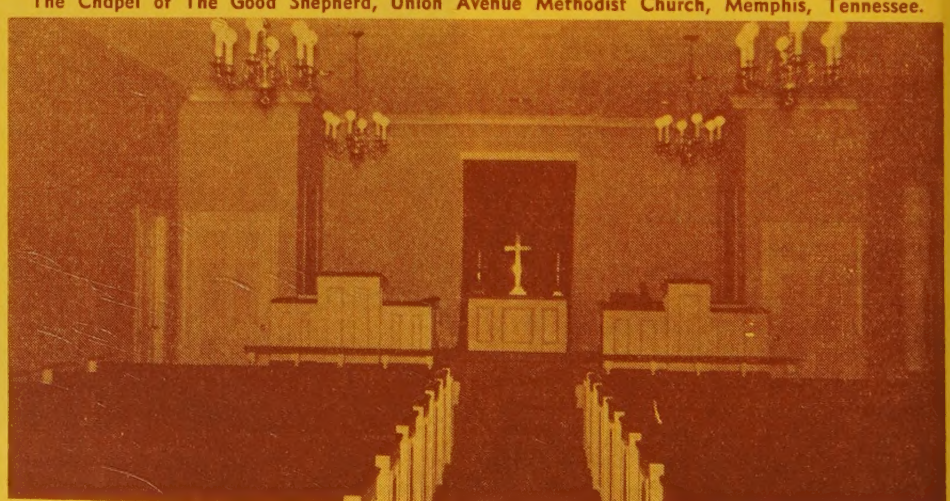
Sincerely yours,
Kenneth Sever
Teacher-Librarian
(Associate Lay Leader
Rushville District
Indiana Conference)

Church Completes New Addition

Union Avenue Methodist Church, Memphis, Tennessee, Wayne A. Lamb, pastor, recently completed a $210,000 addition to the church facilities. The new addition, with the remodeling of part of the former building, provides facilities for a Sunday school of 1,000 average attendance. It also has a beautiful chapel, named, "The Chapel of the Good Shepherd"; an attractive parlor, beautifully and artistically furnished; a prayer room; a youth center, with a large recreation room, stage, kitchen, etc.; a suite of five offices for the church staff; and other facilities in keeping with a modern and up-to-date church plant.

During the six years ministry of the present pastor, more than 1,400 members have been received into the church and the budget of the church has more than doubled.

The Chapel of The Good Shepherd, Union Avenue Methodist Church, Memphis, Tennessee.



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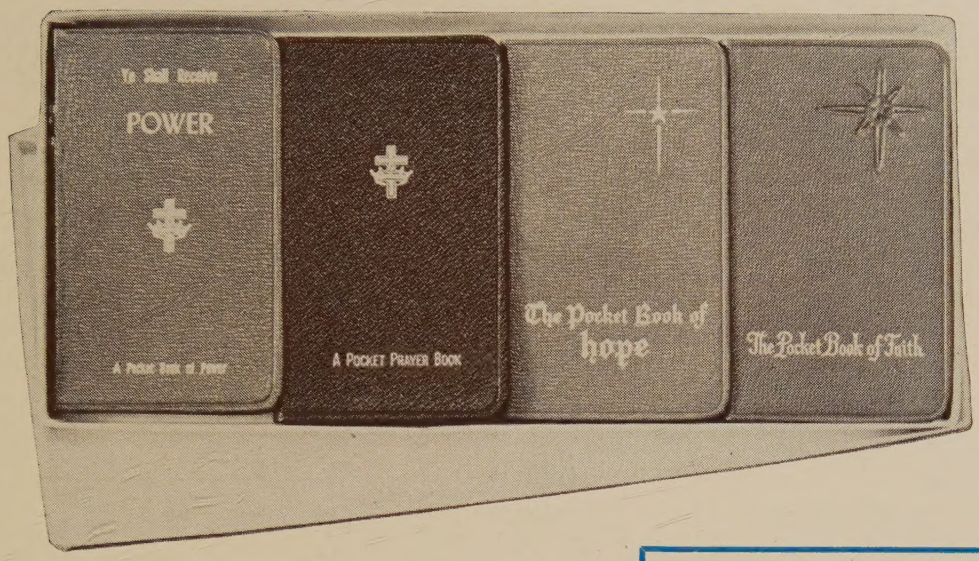

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Planned especially for the inspiration of church members, this lovely book is written around the promise "Ye shall receive power." As the poet-bishop gathered the scripture, quotations, prayers, and poems for this book he kept that promise always before him. Included, also, are twenty of the Bishop's own poems, poems you will read and re-read and commit to memory. Bound in maroon imitation leather with gold stamping and red edges. 128 pages. *50 cents each. $5.00 per dozen.*

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Centered on the hope of the Christian, this newest in the Cushman vest-pocket series gives a spiritual lift to the reader who must face the trials and disappointments of day-to-day living. This is a book you want to carry with you for frequent reference. Many of the more than a score of Bishop Cushman's poems are published here for the first time. Included also are scripture, prayers, quotations and verse. Binding is rich green imitation leather. 128 pages. *50 cents each. $5.00 per dozen.*

THE POCKET BOOK OF FAITH

Expressing beautifully "the faith that is in us," this helpful book is full of Bible verses, bits of verse, quotations and prayers and more than twenty of the poems of Bishop Cushman. Here is reading designed to renew and strengthen the faith—the kind of material you like to have at the tip of the tongue. Deep blue imitation leather binding with blue edges and gold stamping. 144 pages. *50 cents each. $5.00 per dozen.*

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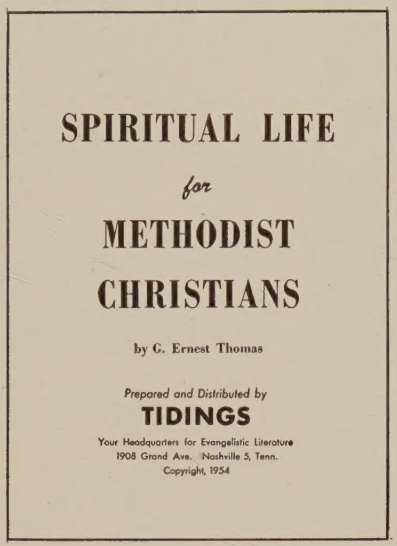

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by G. Ernest Thomas

Director of Spiritual Life

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